

3
The Christian Passover.

F O U R
S E R M O N S

IN WHICH THE

DOCTRINE

OF THE

LORD'S SUPPER

IS LAID DOWN

According to the whole Tenor of SCRIPTURE

AND

The *General* Consent of ANTIQUITY.

Preached in L E N T, M,DCC,XXXVI.

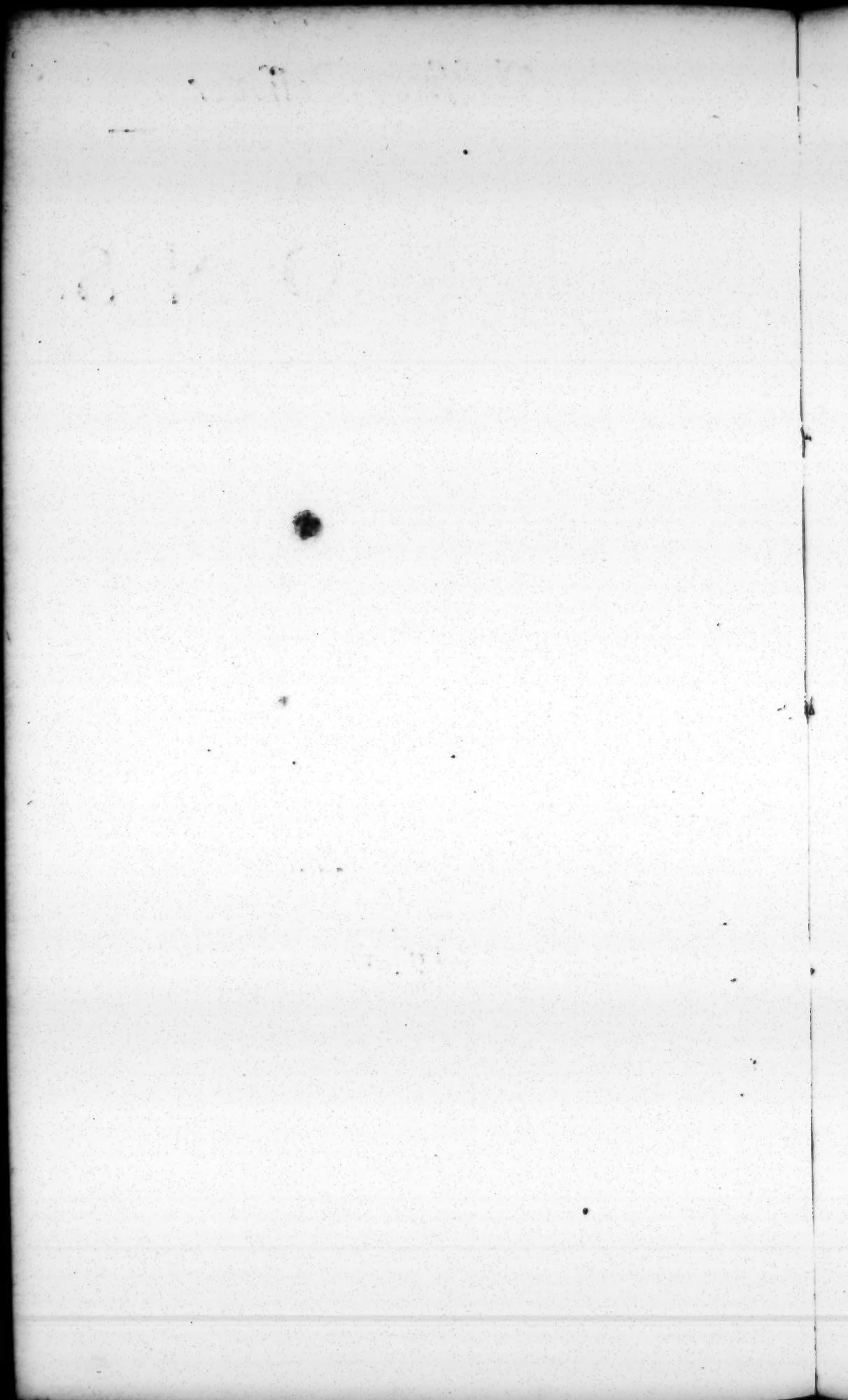
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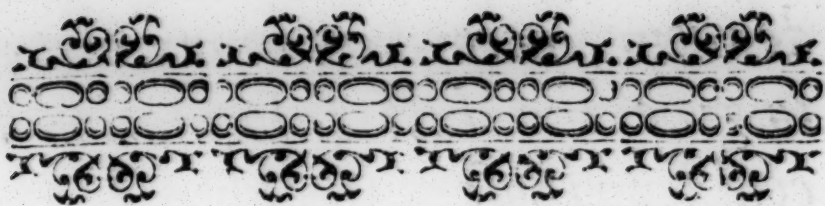
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T H E

P R E F A C E.

T H E following Discourses were designed only for the Pulpit, without any view of being made more public. No love of Controversy, no ambition of weighing my self against the reputed Author of the Plain Account, no diffidence of what has been said by others in answer to that Treatise, were any motives with me to set down my Thoughts on this Subject; but a sincere endeavour,

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deavour, according to my Duty, to give the best Information I could, to those with whom I was particularly concerned, in a point which I apprehend is of the last Importance.

This Endeavour was so favourably received, as to draw upon me the solicitations of several who heard me to print these Sermons, that they might be better acquainted with an Argument which pleased them from the Pulpit, and from which they expected to receive satisfaction: I wish this Essay had been more perfect, that their good opinion of me, which I have often experienced in private, might in this particular have been better

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ter justified to the world. But such as it is, 'tis Theirs; I could not refuse them what was purposely designed for their use, and which they thought would prove more so, if this opportunity was given to review it at leisure. If it answers their Expectations and my Wishes, in being of service to any, I shall be pleased with my Compliance.

I must once more declare, lest the Reader should be disappointed, that I never intended a formal answer to the Plain Account; so far from it, that I industriously avoided bringing either the Author or his Words in view: And as for his Opinions, I take not upon me to say

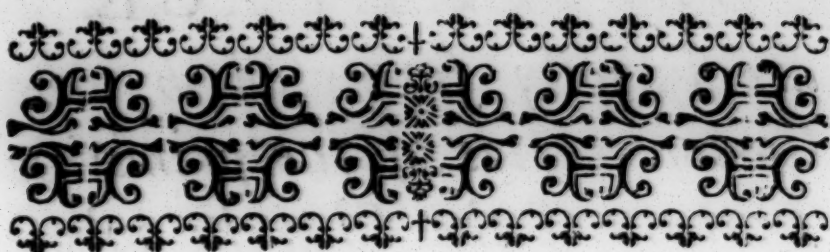
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what they are: But I think, upon his own Principles, that though they should prove contrary to mine, I need no Apology for opposing them; for if the defence of what I believe to be the Truth leads me so far, I presume I have his Leave, in his Example, to set aside Authority, and stand against Great, Good, and Learned. Though it will always be a great uneasiness to me, whenever I perceive myself reduced to such a necessity. At present I have the pleasure to find, that the Doctrines which I have laid down from a Comparison of the Scriptures of the Old and New Testament, and a general View of the Oeconomy of Grace,
are

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are happily supported by the Commentaries of the primitive Fathers of the Church, whose Testimony in Points with which they were so well acquainted, as having been instructed in them by the Apostles themselves, or their immediate successors, must be preferable to the Interpretations of any Modern; and therefore a few specimens are added out of such as lived with the Apostles, and thence-forward for about 200 Years, as Notes, for the fuller satisfaction of the Reader.

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But unto Cain and to his Offering he had not respect.

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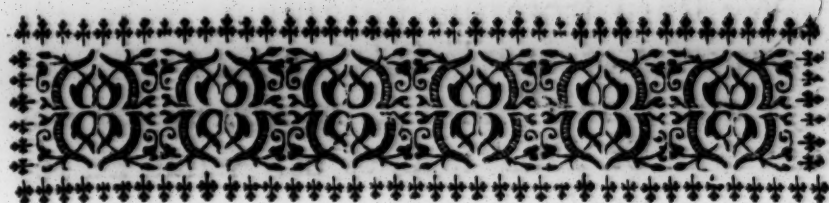
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S E R M O N



S E R M O N I.

The Original and Use of Sacrifice.



G E N. iv. 3, 4, 5.

And in process of time it came to pass, that Cain brought of the fruit of the ground, an Offering unto the LORD.

And Abel, he also brought of the firstlings of his flock, and of the fat thereof, and the LORD had respect unto Abel, and to his Offering.

But unto Cain and to his Offering he had not respect.

I Design in this and some subsequent discourses, to lay before you the nature of the LORD'S SUPPER, and shew what place it holds in the Christian OEconomy.

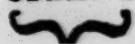
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SERM. I.



Luke xxii.
19.


1 Cor. xi.
26.

1 Cor. v. 7.

We learn from the institution, that it is a memorial of our blessed Saviour: *This do, says our LORD himself, in remembrance of me: And St. Paul teaches us, what he received from Christ, that this was in remembrance of his death; for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come: And in the same Epistle mentions the death of Christ under the notion of a Sacrifice; Christ our Passover is sacrificed for us: Where we see the particular Sacrifice singled out, to which the death of Christ answers, as the antitype to its type.*

He then proceeds to exhort his *Corinthians*, to keep a commemorative feast in remembrance of it, analogous to the custom of feasting upon the Paschal Lamb; and to attend it with circumstances analogous to those which were observed in the Passover; 1 Cor. v. 8. *Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.* It is obvious, that the explication of this passage in St. Paul, will throw us far back into antiquity; a review which we must often make, if we would fully understand any material part of the Christian system, which is professedly the explication, counterpart, and perfection of the Jewish and Patriarchal religion. Wherefore, before I proceed to an examination of this

The Original and Use of Sacrifice. 3

this Text, it will be convenient, that you SERM. I. be previously acquainted with two things ; 

First, The original and use of Sacrifice in general.

Secondly, The customs and circumstances observable in the Passover in particular.

As the former of these will be the subject of my present discourse, I have chosen the first express mention of Sacrifices that we find made in scripture, which was so early as among the very eldest sons of *Adam* and *Eve*. From what principles and motives these offered their respective Sacrifices, is a controverted point ; some maintaining that the original sprung from no higher a source than human invention ; while others refer it to Divine Institution. Presuming that we agree in facts, I apply myself to the discussion of this question. The facts, which I suppose we are agreed in, are these ; that Sacrifices were part of the *Jewish* law : That they universally prevailed in the *Gentile* world : And that they are as old as the days of *Cain* and *Abel*.

If Sacrifices are of human invention, we may justly challenge and demand, that natural reason suggest to us a cause sufficient for beginning this rite ; nay more, a cause so obvious and satisfactory, as to spread it all over the world.

The Original and Use of Sacrifice.

SERM. I.

I. A late ^a Author supposes, “ the absurdity prevailed by degrees, and that the “ Priests, who shared with their Gods, and “ reserved the best bits for themselves, had “ the chief hand in this gainful superstition.” But who were the priests in the days of *Cain* and *Abel*? Or what gain could this superstition be to them, who sacrificed of their own substance? If he denies the fact, and the antiquity of Sacrifices, as I supposed all agreed in that point, he lies not within the scope of my present argument: Tho’ we may certainly insist upon the testimony of *Moses* for facts, as an historian, till older and better evidence is produced against him. However, I would make two observations upon what this Author has said; the

First is, Upon the portion which belonged to the *Heathen* priests, which he calls the best bits; these were the skins and feet ^b. The like perquisite was assigned to the Priests under the *Levitical* law; *The Priest*
 Lev. vii. 8. *shall have to himself the skin of the burnt-offering, which he hath offered.* The sameness of the custom among people so far seated from one another, as the *Jews* and *Greeks* were, would lead us to enquire for some more antient practice, which pre-

^a *Author of Christianity as old as the Creation.*

^b *There was a law that the remains of Sacrifices should belong to the Priests, and these were δερματα καὶ πόδια the Skins and Feet. Potter’s Antiq. of Greece. Book 2. ch. 3. p. 208.*

vailed

The Original and Use of Sacrifice.

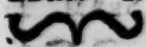
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vailed before either of their establishments, SERM. I.
when they were educated together in the
nursery of *Shinaar*; and to account for this
practice, will probably carry us back to
times earlier than even those of *Cain* and
Abel, and afford a strong presumption for
the institution of Sacrifices by God himself
immediately after the fall; from the remains
of which *the Lord God made coats of skins* Gen. iii. 21
for Adam and his wife; thereby, as it was,
covering their transgression by part of the
Sacrifice, which was to typify him, who by
the Sacrifice of himself, should *cloath us all*
with the garments of salvation, and cover us If. lxi. 10.
with a robe of righteousness.

My *second* observation is, That this author
admits, that Sacrifices on the foot of natural
reason are *absurdities*, and cannot be sup-
posed to be the dictates of pure nature, and
therefore refers the invention to the avarice
and craft of Priests, as the only likely hu-
man means: But we have seen, that it was
absolutely impossible that they could be
concerned in it; what then remains, but
that we refer its original to a nobler source,
Divine institution, for wiser ends and pur-
poses than human reason was privy to.

But perhaps the evident prejudices with
which this author wrote, may make *his*
concessions of no weight; let us hear what
others have to say in favour of the human
institution of Sacrifices.

SERM. I.



A great and learned author^c who labours much in this field, observes, it was a general opinion, that gifts (for Sacrifices were always looked upon as such) would have the same effect with God, as with man; would appease wrath, conciliate and purchase favour with the Deity, and testify the gratitude and affection of the sacrificer: And from this principle proceeded *expiatory*, *precatory*, and *eucharistical* Offerings. In support of this opinion, passages are produced from *Greek* and *Roman* poets, where this persuasion is expressly mentioned; and an instance brought
 1 Sam. vi. to the same purpose from the example of the *Philistines*, who, when they restored the ark, sent presents along with it, to appease the wrath of the God of *Israel*. This is all that is pretended from natural light to countenance this practice. Let us apply it to the fact before us.

1. How well soever the comparison may be thought to hold betwixt Sacrifices and Gifts, yet the opinion that Sacrifices *would* prevail with God, must proceed from an observation, that gifts *had* prevailed with men; an observation which *Cain* and *Abel* had little or no opportunity to make. The few inhabitants then in the world, the simplicity
 Prov. xxi. and abundance of those times, were not
 14. likely to afford many instances of this se-

^c Spencer de legibus Hebræorum. Lib. 3. cap. 3. sect. 2. pag. 763.

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cret method of pacifying wrath. Besides, SERM. I. if those coats of skins which God made for *Adam*, were the remains of Sacrifices, sure *Adam* could not sacrifice from this observation, when there were no subjects in the world upon which he could make it.

2. If Sacrifices were offered upon *this* principle, then *Cain* and *Abel* offered upon the *same* principle; each offering such gifts as he had to conciliate the favour of God. *Cain*, being a tiller of the ground, brought of the fruit of the ground, an Offering unto the Lord: And *Abel* being a keeper of sheep, brought also of the firstlings of his flock, and of the fat thereof. Now if the principle of sacrificing was the same in both, and though differently expressed, yet suitably to their respective conditions, why had the Lord respect to *Abel* and his Offering, but to *Cain* and his Offering he had not respect?

3. If we should allow, that *Cain* offered from a notion, that God would be corrupted with gifts, what could lead *Abel* to do violence to the creature, in order to please the Creator? Could *reason* suggest to him, that because a guilty man slew a victim which deserved not punishment, God would be so pleased with the action as to blot out his former sins? — We will join issue here, and appeal to the judgment of *reason* in this point. She delivers her sentence

SERM. I.

~ sentence by an antient poet quoted in *Porphyry* to this purpose. ^d *Is there any one so extremely credulous and absurd as to think, that offals and bones, which a dog would scarce touch, could be a pleasing gift to the Gods, which they would esteem as an honour done them, and for which they would receive the sacrificers into favour?* Many other passages might be produced to shew, that natural reason could not but mock at this supposed traffic, where the Gods were to sell away their favours, in consideration of hecatombs received: But I forbear to load the argument with quotations; for I think it evident, that the conceit of Sacrifices being in the nature of gifts and bribes, does not seem to be the *original reason* of the invention, but the *best account* which the *heathens* could give of so strange a rite, so universally practised, after the true reason of its institution was lost. Nay, *Dr. Spencer* himself confesses, that reason's eye, without

^d De leg. Heb. Lib. 3. cap. 1. sect. 3. pag. 750. Sic Poeta vetus, *Rationem solummodo magistram habens*, sensum suum de sacrificiis exprimit.

Τίς ὅδε μῶρ' καὶ λίαν ἀπειμέν',
 Εὐπίς' ἀνδρῶν, ὅσις ἐλπίζει θεῷς
 Ὄσων ἀσάρκων καὶ χολῆς πυρραμένης,
 Ἀ καὶ κυσὶν πεινῶσιν ἐχὶ βρώσιμα
 Χάριεν ἀπαλίας, καὶ γέρας λαχέειν τόδ'.

Hæc, & ejusdem momenti alia, secum in animis voluisse videntur *Pythagoras*, *Plato*, *Porphyrius*, & e Gentium magistris alii, qui sacrificiorum religionem haud adeò magni æstimarunt. Mirati sunt potius unde mos ille tristis per orbem terrarum propagatus — primitus dimanarit.

the

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the assistance of revelation, could not see, SERM. I.
that God would remit sins, or accept the life of a victim instead of the soul of the sinner*. I may therefore conclude, that the doctrine of bloody Sacrifices in expiation, is not to be accounted for upon natural principles: We must therefore have recourse to a Divine Institution, both to warrant the practice, and to give a reason for it; which was, that by the vicarious deaths of these creatures, God might keep alive in men a faith in that promise he had made, that the seed of the woman should one day satisfy for all the sins of the world; in testimony and pledge of which, these Sacrifices were instituted; and in confidence and full hope of this, *Abel offered unto God a more excellent Sacrifice than Cain.* Heb. xi. 4.

II. However, the authority of *the fathers* is brought in defence of the contrary opinion. — But since those *fathers* had no more evidence in this case than we have, and are only giving their judgment of a fact, which had been past above four thousand years before they lived, and of which they had no other records or knowledge than we have, what they say *in such a case*, either for, or against us, can pass but for their *opinion*, and can be no *determina-*

* Lib. 3. cap. 4. sect. 2. pag. 770.

SERM. I. *tion* of the point.^f If *human* authority is not permitted to determine, they introduce

III. *Divine*, and think they can prove their point from *scripture*. Here we willingly refer ourselves, nothing concerned, but that there is no more light afforded us. And yet this little, or rather no light, is one of their arguments; the silence of the scriptures in this matter is brought as a proof to support their opinion. *Moses* mentions nothing of the Divine Institution of Sacrifices, therefore, say they, they were of human invention. We may argue as conclusively, that Sacrifices were so extraordinary a service, so unaccountable upon the principles

^f *Most of the fathers who are produced, speak not of the original, only of the Jewish institution; but as our question is about the former, such writers must be set aside. There still remain four; the author of the Apostol. Constitutions, of the Responses, St. Chrysostome, and Eusebius Cæsariensis. The two first indeed assert very fully, that none, who sacrificed before the Mo-
saic law, did it by any command or direction from God. The opinion of these uncertain authors is submitted to the reader, who will allow it what weight he thinks proper. St. Chrysostome says, that Abel had no other instructor to direct him to sacrifice, but his own conscience; yet he elsewhere contends, that Sacrifices were not acceptable to God on their own account, I presume, he means, from any natural fitness that there was in them, only as they were types and images of Christ. Chrysost. Homil. CLXVI. tom. V. pag. 986. And I think they could not be conceived as types and images of Christ, unless from the institution of the Divine œconomist. The passage from Eusebius Cæsariensis is challenged on both sides.*

See Spencer de legibus Hebræor. lib. 3. cap. 4. sect. 1. pag. 768. — Cap. 1. sect. 2. p. 746, 747. Outram de Sacrificiis, lib. 1. cap. 1. sect. 6. p. 7, 8, 10.

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of human reason only, that, since *Moses* SERM. I. says not, they were of human institution, we must refer them to the revealed will of God. But their great argument, mentioned by *Grotius*, opened more largely by *Outram*, and much insisted on by *Spencer*, is drawn from *Jerem. vii. 22, 23.* *I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Ægypt, concerning Burnt-offerings or Sacrifices: But this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people: And walk ye in all the ways that I have commanded you, that it may be well unto you.* Hence they argue, God chides his people for placing so much confidence in Sacrifices, and to lessen it, tells them, that he had said nothing of them, when he brought them out of Ægypt; which would have been no means of lessening their reverence for Sacrifices, had they known, or believed, that they were originally of God's institution. But is the fact as they would represent it? Did not God speak with their fathers, nor command them in the day he brought them out of Ægypt, concerning Burnt-offerings and Sacrifices? They may tell us, the Text says it expressly: So does *Joseph*, whose brethren had sold him into Ægypt, expressly say to those very brethren, *It was not you that sent me hither, but God; i. e.* It Gen. xlv. 8

SERM. I.

I was God *rather* than you: The expreffion here must have the same force; I spake to them *rather* about obedience than sacrifice.

Ex xx. 24.

For at the delivery of the law, directions are given about the altar and the Sacrifices:

— xii.

Before they came out of *Ægypt*, God positively instituted the Sacrifice of the Passover: And his message to *Pharoah* by *Mo-*

— iii. 18.

ses was, *Let my people go, that they may sacrifice to the Lord their God.* The meaning of the prophet is this; — The people of *Israel* were in covenant with God, by which great temporal blessings and prosperity were engaged to them, and the perpetual presence of God amongst them, in the place which he had appointed to put his name there, in confidence of this covenant they were regardless of their morals, and committed all kinds of wickedness; and then came boldly before the Lord in his temple, and trusting to the covenant of temporal blessings, and God's promise to be ever with them in his holy places, and the legal expiation of sins by Sacrifices there, they cried out, *we are delivered, or privileged to do all these abominations.* The Prophet tells them, that they mistook the nature of their covenant; their national prosperity, and God's presence amongst them were not engaged on the condition of offering Sacrifices, *He spake not to their fathers concerning Burnt-offerings and Sacrifices,*

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Sacrifices, i. e. they were not the condition of the covenant; for the *Heathens*, as practising the same rites, were as much entitled to the favour of God on that footing as the *Jews*: The Conditions of the covenant were, that they would admit of God for their Legislator and Governor, and render him a suitable obedience; in consequence of this relation, he promised to take them into his peculiar patronage, *This thing commanded he them, saying, obey my voice, and I will be your God, and you shall be my people, and walk ye in all the ways that I commanded you, that it may be well unto you.* This I take to be the Prophet's meaning; that Sacrifices were not peculiar to the *Mosaic* state, but were seals and pledges of that *general* covenant of mercy to all mankind, rather than of a *particular* covenant of temporal blessings to the people of *Israel*.

From the inconclusiveness of those arguments, which are produced to prove the human institution of Sacrifices, we might be left to infer that they were divinely appointed: However, I shall offer a further argument in support of this opinion, taken from the fact mentioned in the Text, and the sequel of it.

Gen. iv. 3, 4. And in process of time it came to pass, that Cain brought of the fruit of the ground an Offering unto the LORD. And Abel,

SERM. I. *Abel, he also brought of the firstlings of his flock, and of the fat thereof.* Here we find, that both the brothers sacrificed; both at the same stated season, *at the end of days*, for so the margin reads, instead of *in process of time*: Which is supposed to have been when each had received their respective blessings from God; *Cain*, in the produce of his tillage, and *Abel* in the encrease of his flocks. Each of them consecrated part of their respective blessings in Sacrifice to the Donor; so that the gratitude and devotion seems alike in both, and there appears not the least difference, but in the *matter* of the Sacrifice, and yet we find a great difference in the acceptance. *The LORD had respect unto Abel, and to his Offering. But unto Cain and to his Offering he had not respect.* Whence could this difference proceed? We see no grounds for it, but that *Abel* offered an animal, and *Cain* the fruits of the ground: Yet this very difference in the Sacrifices seems to imply the same principle in the Sacrificers, that of gratitude to God for their respective blessings. But the author of the Epistle to the *Hebrews* throws great light upon this passage, when he says, Heb. xi. 4. *By FAITH Abel offered a more excellent Sacrifice than Cain.* Hence it is plain, that though *Cain's* first-fruits might signify His gratitude, *Abel's* animal testified His faith. But what was that *faith*? The author defines it in the first verse of that chapter, as
the

The Original and Use of Sacrifice. 15

the substance of things hoped for ; the evidence SERM. I.
of things not seen. And his instances relate,

either to a trust in the promises of God, or a belief of his testimony : So that *Abel* when he offered of the firstlings of his flock, declared, either his confidence in some promise which God had made, or his belief of some truth which God had revealed. And if God had promised, that he would remit sins through the availing merit of a Sacrifice in due time to be offered, and in token and pledge of this promise, instituted bloody Sacrifices for present atonement, then, the offering these Sacrifices was an instance of faith in that promise. But let us pursue the story : Upon this preference given to *Abel*, *Cain* was very wroth, and his countenance fell, at this partiality ; or, as it may be rendered, was extremely grieved and dejected to find himself under the guilt of sin, while *Abel* was acquitted &. Then, either to vindicate himself, or comfort *Cain*, God expostulates with him ; *Why art thou wroth ? And why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? And if thou doest not well, sin lieth at the door : And unto thee shall be his desire, and thou shalt rule over him. —*

Ver. 6, 7.

& The falling of the countenance seems to denote sorrow for sin, according to its contrary in Job xi. 14. If iniquity be in thine hand, put it far away, — then shalt thou lift up thy countenance without spot.

16 *The Original and Use of Sacrifice.*

SERM. I. A very difficult passage as it stands in our *English Bibles*! but I think may be cleared up by only observing, that the word ^h rendered *Sin*, does often signify *an Offering for Sin*. The passage may be thus interpreted; “Why art thou so dejected at the preference shewn to thy brother, as if it was an instance of *partiality* in me? Whereas, it is only the effect of laws which I had before declared: For knowest thou not, that if thou dischargest thy duty fully, thou shalt be accepted? And that if thou failest therein through human infirmities, that I have provided a remedy, in appointing a Sacrifice and Atonement for Sin? *Abel* applied the Atonement, and is received. Thy not doing the same, must proceed from a confidence in thy own merits, or a distrust of my promise: No other reason can be assigned; for, the Sacrifice appointed was no difficult thing to find, it even *coucheth* before thy door,” (the word ⁱ is particular, and denotes the posture of beasts) “not of the wild race that shun mankind, but even wait upon thee for their subsistence, and are entirely in thy power.” In this view, *Cain* appears conceited of his own works, and

^a חַטָּאת peccatum. Pag. sacrificium pro peccato; Buxt. Lex. expiatio. — *i. e.* Sacrificium quo peccatum expiatur.
ⁱ כַּבֵּשׂ

brings

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brings his Thanksgiving-offering, like the SERM. I.
 Pharisee who prayed thus, *God I thank thee* Luke xviii
that I am not as other men are; while Abel 9.
 humbly acknowledged his unworthiness,
 and brings the appointed Atonement, like
 the *Publican praying, God be merciful to me*
a sinner; accordingly Abel, like the *Publi-*
can, departed justified rather than the other.
 As I think this is a consistent interpreta-
 tion of this difficult passage, so if admitted,
 it is a full proof of the Divine institution
 of Sacrifices to atone for sins. A practice
 which prevailed for the same purpose, be-
 fore the *Mosaic* state, as appears by the
 book of *Job*, which is generally acknow-
 ledged to be older than the times of *Moses*:
 That *Gentile* offered *Burnt-sacrifices* to a- Job i. 5.
 tone for sins, as it were in full Faith, that
his Redeemer should stand at the latter day —xix. 25.
upon the earth. We find no hint that in
 those early ages, they looked upon Sacri-
 fices in the nature of gifts or bribes offered
 to appease, I may say corrupt, God Al-
 mighty: Such notions were too absurd for
 the times, they argued more justly, *If thou*
be righteous what givest thou him? Or what —xxxv. 7.
receiveth he of thine hand? And the prin-
 ciple was so irreligious, that they believed,
Fire would consume the tabernacles of bri- —xv. 34.
bery.

As the Sacrifice of beasts in a mere na-
 tural light, is too irrational to be ascribed to
 D human

SERM. I. human invention, so with regard to the *Divine Oeconomy*, it discovers marks of contrivance and wisdom beyond the simplicity of those early ages, or the refinements of any succeeding one. But, supposing Sacrifices were of human invention, and that God in compliance only to habit contracted among idolaters indulged his people in the use of them — (which is a strange supposition!) — Yet did the Son of God condescend to cloath himself with the infirmities of human nature, and *have a body prepared for him*, to serve so idle a purpose? Or are we mistaken, when we imagine, that Christ died under the notion of a Sacrifice?

Eph. v. 2. Yet St. Paul tells us, that *Christ gave himself for us, an Offering and a Sacrifice to God*: And the author of the Epistle to the

Ch. ix. 26. *Hebrews*, that *He appeared in the end of the world, to take away sin, by the Sacrifice of himself*. So that a Sacrifice he certainly was; and was nothing more intended by it than a surprising compliance with the fancies and inventions of men? No actual atonement? No merit in his sufferings? No imputation of righteousness? — To treat our Saviour's sufferings so lightly, is

Heb. x. 29. *to count the blood of the covenant wherewith we are sanctified an unholy thing*. But if the blood of Christ did really atone for our sins, and was designed to do so in the eternal decrees of Heaven; it is certainly more

probable,

The Original and Use of Sacrifice.

19

probable, that Sacrifices were originally instituted by God to prefigure and represent to mankind this one availing Sacrifice, in the fulness of time to be offered for them, than that men should invent and universally fall into the practice of such a rite, which has no foundation in nature, and yet *by accident* corresponded to the greatest and most mysterious event that ever happened. SERM. I.
W

I therefore look upon this point as sufficiently proved; that Sacrifices were in their original of Divine institution; and in their use, to represent to man the forfeiture of life he had made; to signify God's merciful intention to accept a substitute; and to prefigure that availing substitute in the fulness of time to be offered. Such dignity of institution, such weight in the design, was sufficient to communicate it to the whole race of *Adam*, and make it, as we find it was, the universal Religion of mankind: All were under the same sentence of death; all stood alike heirs to the blessed hope of a Redeemer. A rite by no means *peculiar* to the *Jewish* state, but elder, and of more general import: Old as the father of mankind, and in which all his posterity are alike concerned. But when they began to forget God, and lost the memory of their relation to him; though the material ceremonious Worship remained, as handed down from age to age, yet the reason of its

D 2

institution

SERM. I. institution was in time and by degrees forgot: New objects of worship were introduced, new reasons invented to account for the old service, and make it agree with the new Gods they worship'd: And on this forge were beat out those *Gentile* suggestions, which some great men have produced as Arguments to prove the human invention of Sacrifices. From this enquiry into the Original and Use of Sacrifice *in general*, I pass on to consider, as I propos'd, the Customs and Circumstances observable in the Passover *in particular*.



SERMON

S E R M O N II.

The *Jewish Passover* consider'd.

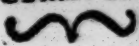
E X O D. xii. 13, 14.

And the blood shall be to you for a token upon the houses where you are: And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Ægypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: Ye shall keep it a feast by an ordinance for ever.

IN order to give the best account I can of SERM. II. the *Jewish Passover*, I shall premise the time and occasion of its institution.

Man had sin'd through the malice of the serpent: A Redeemer was promised to bruise the

SERM. II.  the serpent's head; through faith in which Redeemer *Abel* offered a more excellent Sacrifice than *Cain*: Afterwards the whole world grew so corrupt, that God determined *to destroy them with the earth*; —
 Gen. vi. 13. How then was the Redeemer to come? God
 Jer. 18. says, he would *establish his Covenant with Noah*: The same he confirms again with
 —xvii. 3. *Abraham*, promising that *In him should all the families of the earth be blessed*. Here we see, that the benefit of the promise was for all mankind, though the honour of conveying it was confined to *Abraham* and his seed; and because honoured with this conveyance, God farther promises to distinguish them from the world, and give them inheritance in the land of *Canaan*: These separate promises were established with *Isaac*: And again with *Jacob*; who, invited into *Ægypt* by his Son *Joseph*, dies there: Here his posterity continued above two hundred years; and keeping themselves distinct, (through faith in God's promises undoubtedly) neither blending in marriages, nor joining in the idolatrous worship of *Ægypt*, drew the jealous eyes of that government upon them; who seeing them a separate people, and greatly encreased, looked upon them as forming a separate Interest, and ready to join an enemy; therefore, to keep the present generation employed, and safe from caballing, *their lives*
 were

The Jewish Passover consider'd.

23

were made bitter in brick and mortar, and SERMON II.
the fears from a *succeeding race* prevented
by a decree from *Pharoah*, that the *Hebrew*
males should be drown'd: What numbers
perished, the sacred historian tells us not,
but the miracle by which he himself es-
caped, may lead us to think, that the decree
was too strictly observed; and tho' it certain-
ly met with some respite and interruption,
yet, that future *Pharoahs* would have exe-
cuted it rigorously upon any fresh jealousy
or disturbance, is easy to imagine. In this
miserable situation, what prospect could
those bondsmen in *Ægypt* have, of posses-
sing the good land of *Canaan*? What
hopes, that in their seed (against which a
cruel decree was extant) should all the fa-
milies of the earth be blessed? At this
hopeless juncture, God remember'd his Co-
venant, and sent his servant, their deliverer,
Moses to perform it. But, before he leads
them out of *Ægypt*, he institutes the Pass-
over, as an assurance and pledge that he
was a God which keepeth covenant. And
after having prescribed the time and man-
ner of celebrating it, he subjoins the rea-
sons; *And the blood shall be to you for a*
token, &c. Whence it appears that the
Passover was instituted for these three rea-
sons;

Ex. ii. 24.

— vi. 5.

FIRST, As a token, that God would be
mindful of his Covenant by which he had
engaged,

SERM. II. engaged, that the world should be blessed in the seed of *Abraham*.

SECONDLY, As a memorial of the great blessing then vouchsafed.

THIRDLY, As a foederal rite, whereby, not only God exhibited tokens and 'pledges, on his part, of the double promises he had made them; but they also, on their part, exhibited tokens and pledges of *uncorruptness in life and manners*, as interested in the promise of a Redeemer; and of a *special allegiance*, as interested in the promise of the land of *Canaan*.

FIRST, The Passover was instituted as a token that God would be mindful of his covenant, by which he had engaged, that the world should be blessed in the seed of *Abraham*. This appears,

1. From the original design of Sacrifices to typify him who should redeem mankind; to which, I believe, all kinds of Sacrifice had respect, though other reasons might be superinduced. *Burnt-offerings* were wholly for this purpose, to atone for Original Sin, plainly belonging to an œconomy more universal than the *Jewish*, because they admitted strangers to offer them: Of the *Trespass* and *Sin-offerings* there can be no dispute, which were to atone for personal actual offences: And even the *Peace-offerings*, though they were *Eucharistical*, yet
referr'd

refer'd to this expiation; for whatever un-
clean person offered these, he was to bear
his iniquity, that is, continue unatoned; nay,
SERM. II.
LEV. vii.
18.

That soul was to be cut off from his people, —vii. 20.
which, as some of the *Jews* interpret,
means, that his soul and body should perish
like a brute's; or, as others say, he should
be excluded from the happiness of the other
world. And if the original of Sacrifices
was to typify Christ, and all the kinds of
them bore some relation to his Sacrifice,
we cannot but suppose that the Passover,
particularly instituted by God, and which
he calls by way of eminence *his Sacrifice*,
should among other reasons have respect to
this. This will appear,

2. From the occasion of its institution,
which was for a token that God had re-
member'd his covenant: And what was
that covenant? Why, that *In their seed*
should all the families of the earth be blessed.
Gen. xii. 3.
The cruel decree of *Pharaoh* and his Prin-
ces, and the fatal obedience paid to it in
destroying the *Hebrew* males, must at
length have defeated God's intent, and
crushed the promised seed; God therefore
in testimony that his covenant should stand,
determines to execute a proportionable judg-
ment against [the Gods, or rather as the
margin reads, against] *the princes, and all*
the land of Ægypt, by destroying the first-
born from the first-born of *Pharaoh*, who
Vid Pa-
trick in
locum.

E
sate

SERM. II.

Ex xii 29.

sate upon the throne, to the first-born of the captive that was in the dungeon: But the children of Israel, the conveyers of the promised seed, were to continue unhurt. And that God would thus prepare a way to the accomplishment of his promised mercy, the blood of the Passover sprinkled upon their door-posts, was a token and pledge. It appears,

3. Because the Passover was not only an *eucharistical*, but also an *expiatory* Sacrifice: For at the first celebration of it the door-posts were to be sprinkled with the blood of it; for the future, God ordains, that they *should not offer the blood of HIS Sacrifice with leaven*, where the Passover is meant: And we learn in *Hezekiah's* Passover, that the Priests *sprinkled the blood*; and in *Joshua's*, that the Levites *killed the Passover*, and the Priests *sprinkled the blood from their hands*. And if it be asked, To what purpose did the blood in Sacrifice serve? The answer is given by God himself, *The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls*. And accordingly, the person who was clean, and yet neglected to offer the Passover, was *to bear his sins*.

13.

4. And lastly, To pass by the passage from *Ezra*, quoted by *Justin Martyr*^k, which, if genuine, would prove that the Jews

^k Dialog. p. 292. Editio Thirlb. 1722.

them-

themselves interpreted the Passover in this manner. I could produce large testimonies to shew that the first Fathers of the church understood this rite as a type of Christ: Not that I need such an argument, since the Holy Ghost speaking by St. Paul puts it out of dispute, affirming that the design of that rite was fulfilled in the death of Christ, *Christ our Passover is sacrificed for us.* A

SECOND reason for the institution of the Passover was to be a Memorial of the great blessing then vouchsafed, *And this day shall be unto you for a Memorial.*

That the Jews whom God was just then erecting into a state, and claiming for his own peculiar people, might not forget this wonderful deliverance, which opened a way to the performing of his promises, and was as a kind of birth-day to the nation, he institutes the Passover, with such rites as might call to their remembrance annually, the double mercy then vouchsafed to them: 1st, In redeeming the promised seed from death: And 2dly, In leading them forth from captivity, in order to possess the promised land. Both these reasons are expressed; the first would be remembered by the very name of the Passover, and was intended so to be, *Ye shall observe this thing* Ex. xii. 24, *for an ordinance to thee, and to thy sons for* 26, 27. *ever, — and when your children shall say*

SERM. II.

unto you, *What mean you by this service? that ye shall say, It is the Sacrifice of the Lord's Passover, who PASSED OVER the houses of the children of Israel in Ægypt, when he smote the Ægyptians and delivered our houses.* In memory of the latter, their journeying out of Ægypt towards Canaan, they were commanded to eat the Passover with their loins girded, their shoes on their feet, (not naked as when they trod the clay) and their staff in their hand, as ready for their departure. So that a Memorial it was beyond dispute: And if so, might not any man of *Israel*, whenever he had a mind to praise God, and stir up the devout remembrance of these benefits within him, express his religious gratitude, and offer his Paschal Lamb by himself? If it was instituted as a Memorial, must it not, as such, be acceptable at all times, in all places, and from all persons? No, for it was to be offered only on the 14th day of the 1st month, and even then between the two Evenings: And though in Ægypt where they had no public place of worship, they were to eat it in houses, yet afterwards, we read it was commanded, *Thou shalt not sacrifice the Passover within any of thy gates which the Lord thy God giveth thee, but at the place which the Lord thy God chuseth to place his name there, there thou shalt sacrifice:* And though before the separation of

VER. 11.

Deut. xvi.
5, 6.

the *Levites*, and appointment of the priest-SERM. II.
hood, each first-born as priest in his fami-
ly, killed, and sacrificed for his household in
Ægypt, yet afterwards, whoever killed,
whether People or *Levites*, yet *the Priests* 2 Chron.
sprinkled the blood from their hands. These xxxv. 11.

therefore were esteemed parts of the institu-
tion, and none could worthily commemo-
rate the Passover, without observing it in
these particulars. But might it not have
been safely urged, that whoever complied
with the institution, and gratefully a know-
ledged the mercies then to be remembered,
did worthily celebrate, and partake of the
Passover? Was it not a Memorial? And
what more could be required of any one,
than to keep it according to the forms pre-
scribed, with a thankful remembrance?

Why should any be kept back from offering this Numb. ix.
Offering to the Lord in his appointed season? 7.

There was a farther condition required, a
fitness in the receiver; legal impurities were
reasons why those who were polluted with
them could not offer, till they had cleansed
themselves; whoever offered this Eucha-
ristial Sacrifice (as well as the other Peace-
offerings) in his uncleanness, that soul was
to be cut off, or punished with diseases, for
so I take it, *many of Ephraim and Manasseh,*
Issachar and Zebulun were punished at He-
zekiah's Passover; but at the good King's
intercession, *the Lord hearkened to Hezekiah,*
and

Compare
Num. ix. 6.
Lev. vii.
20.
2 Chron.
xxx.

SERM. II. *and HEALED the people.* So that a sacrificial Feast, which is professedly for a Memorial of blessings received, is not always worthily partaken of, by a thankful remembrance *only*, of those blessings; so far from it, that unless there was a due preparation *before*, diseases and destruction followed *after*.

And as the law held forth these types, the gospel answers them with their anti-types: Did they sacrifice their Passover? 1 Cor. v. 7. *Christ our Passover is sacrificed for us.* Was theirs to them for a Memorial? we also are to celebrate ours *in remembrance of the Institutor.* Was that Sacrifice a feast to them peculiar, of which the stranger and the foreigner were not to eat? we also Heb. xiii. *have an altar of which they have no right to eat, which serve the tabernacle.* Were they to take care to be clean before they were meet partakers? we also are required to 1 Cor. xi. *examine ourselves, and so are to eat of that bread, and drink of that cup.* Were the unworthy receivers among them threatened with death and diseases? for the like cause St. Paul tells the Corinthians, that many — xi. 30. *were weak and sickly amongst them, and many slept.* Nor is it any wonder that the unworthy observers of the Passover should be punished, when we consider that it was instituted

THIRDLY,

The Jewish Passover consider'd.

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THIRDLY, As a foederal rite, whereby SERM. II.
not only God exhibited tokens and pledges on his part, of the double promises he had made them: But they also, on their part, exhibited tokens and pledges of *uncorruptness in life and manners*, as interested in the promise of a Redeemer; and of a *special allegiance*, as interested in the promise of the land of Canaan. *Ye shall keep it a feast to the Lord throughout your generations: Ye shall keep it a feast by an ordinance for ever.*

All Sacrifices whereof the offerers partook, were looked upon in their natures as foederal and covenanting rites¹; for God did

¹ *It was a general custom to partake of the Sacrifices offered, in token of a covenant between God and the Sacrificer. Feasting and entertaining always were, and are still, looked upon as pledges and tokens of friendship: And what feasts are betwixt man and man, Sacrifices were betwixt God and man; where the victim consecrated became God's food, and man admitted to partake of it became God's guest. Thus Ps. l. 5. God calls together those to whom he had shewn mercy, (יְדֻחִים) under the character of such as had made a covenant with him by Sacrifice. And when the Israelites fell off from God, and joined themselves to Baal-peor, they did it by eating the Sacrifices of the dead. Ps. cvi. 28. So general was this end of sacrificing, that in the Hebrew language, words of banquetting are frequently substituted for words of sacrificing, Ezek. xviii. 6. He who hath not EATEN upon the mountains, means one who hath not sacrificed to false Gods. And the message sent to Pharoah by God, to let his people go, that they might sacrifice to the Lord, Ex. iii. 18. is delivered by Moses, Ex. v. 1. Let my people go, that they may hold a FEAST unto me in the wilderness. A manner of expression not unknown to the Romans, for in Virgil (Æn. 4. v. 206.) Iarbas expostulates with*

SERM. II.

did thereby entertain the Sacrificers as his guests at his own table: But God did admit all persons indiscriminately to be partakers of it, those only who were in covenant with him were allowed to eat of the Passover; no stranger, no sojourner, no uncircumcised person could eat of it; with these his covenant was not made, therefore for those his table was not spread. This covenant, as has been before observed, was double; a *general* and a *peculiar* mercy promised: The *general* mercy was, the seed in whom all the nations of the earth were to be blessed: The *peculiar* mercy was, that *Abraham* through his posterity should convey this blessing, and they as honoured with the conveyance, were to possess the land of *Canaan*, and be made a great na-

with Jupiter, as if he was unwilling or unable to shew him that favour which he stood engaged for;

Jupiter omnipotens, cui nunc Maurusia pictis
Gens EPULATA toris Lenæum libat honorem,
Aspicias hæc? ———

The same custom afforded Homer an opportunity of describing the Gods as gone to a feast in Æthiopia,

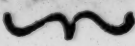
Ζεύς γάρ ἐν Ὀκεανὸν μετ' ἀμύμονας Ἀθιοπῆας
Χθρὸς ἔβη μετὰ δαῖτα· οἳ δ' ἅμα πάντες ἔπινον.

*Profane Authors refer the original of eating part of the Sacrifices as far back as Prometheus, Hunc sacrificii morem a Prometheo originem duxisse volunt, quo partem hostiæ in ignem conjicere soliti sunt, partem ad suum victum abuti. Salma-
sius. And if Prometheus was not Noah (as some suppose he was) he was at least Son of Japetus or Japhet, and so Grand-son of Noah: And if Noah was the first who was indulged in the use of animal food, we cannot but wonder that tradition should bring the Heathens so near the truth.*

tion.

The Jewish Passover consider'd.

33

tion. The Passover was a pledge of both SERM. II.
these ; in the preservation of the first-born, 
and their deliverance from *Ægypt*. The
conditions on the part of the *Israelites* were,
an uncorruptness of life and manners, as
interested in the first promise, and a special
allegiance, as interested in the second. The
token by which this latter was exhibited in
the Passover, was the seal of Circumcision,
without which none were admitted to par-
take of it ; for if a stranger desired to cele-
brate the Passover, he was first to be cir-
cumcised, and *then he shall be as one born in* Ex.xii.48.
the land. But as the other blessing was
more general, and belonged to a more an-
tient covenant, I should imagine that the
pledge of engagements on man's part should
be borrowed from more antient use : And
this I apprehend was the case of unleavened
bread. Though this indeed has been some-
times represented as a rite *peculiar* to the
Passover, to represent the haste with which
they were delivered out of *Ægypt*, when
the people took their dough before it was lea- — xii. 34.
vened, their kneading troughs being bound up
in their cloaths upon their shoulders : But this
appears to me to have been a mistake, for
the following reasons ;

1. Because the haste and speed of their
deliverance was signified by another part of
the institution, which was, their *eating the* — xii. 11.
Passover in haste, with their loins girded,
F their

SERM. II. *their shoes on their feet, and their staves in their hands.*

2. Unleavened bread was not *peculiar* to the Passover, but appointed in other Sacrifices also, where no remembrance of *Ægypt*, or their deliverance from it is supposed: And it was a general rule, that no leaven was to be offered to God upon the altar; therefore something else was signified by it, which was common to other Sacrifices as well as the Passover.

More
Nevo. lib.
3. c. 46.

3. Unleavened bread was not only common to the Passover, and other *Jewish* Sacrifices, but also with the Sacrifices of the old *Heathen* world^m: A custom probably descended from the beginning of times. And though *Maimonides* supposes the use of it was prescribed the *Jews*, in opposition to the *Zabii*, who used cakes fermented with honey; yet I rather suppose, that God restored the more primitive simple method of unleavened cakes, which the delicacy and luxury of many, the *Zabii* in particular, had corrupted.

I therefore apprehend, that it was offered in token of simplicity, and uncorruptness of manners thereby represented, and as it were, pledged by the offerer, borrowed from pri-

^m Sane his versibus, Cererem corruptam undis, & torrere parant, &c. Jus Pontificum latenter attingit; Flamines artem farinam fermentatam contingere non licebat. *Servius ad Æn. l. v. 177.*

mitive custom in the first ages, when we may conceive that *types, signs, and hieroglyphicks* were the chief language of mankind. This design of it, seems preserved among the *Gentiles*ⁿ; for *Plutarch* assigns this very reason, that leaven itself proceeds from corruption, and corrupts the meal with which it is used. And agreeable to this, the word is by some • derived from an *Arabic* original, signifying pure, unmixt, purged of all ferment, which the antients looked upon as a principle of corruption. But above all, the frequent alluding to this by our *Saviour* himself, justifies the interpretation: Such as, *Beware of the leaven of the Pharisees, and of the Sadducees*, by which we know was meant their corrupt doctrines and hypocrisy. There are indeed two words used for Leaven ^P in the same verse, in this twelfth chapter of *Exodus*; the latter of which denotes the uncorruptness I have been mentioning, and which is so often alluded to in the New Testament; the former has another signification, and implies

Mat. xvi. 6

ⁿ The use of meal amongst them in their Sacrifices, mixt with another symbol of uncorruptness, salt, was so universal that *Pliny* tells us, *Nulla (sacra) conficiuntur sine molâ salisâ*. *Nat. Hist. lib. 31. cap. 7.* And *Ovid* points at the antiquity of this custom,

Ante, Deos homini quod conciliare valebat,

Far erat, & puri lucida mica falis. *Fast. lib. 3.*

• *Poli Synopf. in Exod. xii. 8.*

^P שֵׁנֶרֶךְ Radix est relinquere, reliquum esse.

חֶמֶץ Radix, acuit, acetosus fuit.

SERM. II.

any stale bread, or what had been in use before, thereby pledging a newness of life, and the putting away their old manners, 1 Cor. v. 7. *Purging out the old leaven, as the Apostle expresses it, that ye may be a new lump.* And both these sorts of leaven he alludes to, when he applies the doctrine of the *Jewish Passover* to that of the *Christian*. For Ver. 7, 8. *Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the OLD LEAVEN, neither with the leaven of malice and wickedness, but the UNLEAVENED bread of SINCERITY and TRUTH.* But the more particular examination of these words must be deferr'd to another opportunity.



SERMON

S E R M O N III.

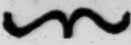
The Christian Passover consider'd.

I C O R. v. —7, 8.

— *Christ our Passover is sacrificed for us.*

Therefore let us keep the FEAST, not with the old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

AS the *Lord's Supper* is allowed to re-SER. III.
 late to the Paschal Supper, I conceived that a previous knowledge of the Passover would be necessary to lead us to a true knowledge of that Christian Sacrament which succeeds it. And having endeavoured, in the former discourse, to explain *that*, we are the better prepared to see the meaning of the *Apostle's* exhortation

SER. III.  tion in the text, which is built on the known relation, that the one bore to the other: From which relation the following Doctrines are easily deducible.

FIRST, That the death of Christ is to be remembered by us under the notion of a Sacrifice.

SECONDLY, That the *Lord's Supper* instituted in memory of it, is also a Sacrifice, as much as any of the *Jewish* Sacrifices were.

THIRDLY, That the *Lord's Supper* is farther a covenanting rite. From whence we may,

FOURTHLY, Observe what preparation is necessary to fit us for worthily partaking of it.

FIRST, The death of Christ is to be remembered by us under the notion of a Sacrifice.

1. Though the death of Christ bore no relation to the Passover in particular, yet as the original design of Sacrifices in general, was to prefigure the satisfaction of Christ's death, and the atonement of his blood, (as has been proved in the First Discourse) then the death of Christ must be looked upon as a Sacrifice in the strictest sense; nay, in comparison of which, all other Sacrifices were but as shadows to the
the

The Christian Passover consider'd. 39

the substance¹. This preference the au-^{SER. III.}thor of the epistle to the *Hebrews* gives it, when he says, — *Ye are come — to the* ^{Heb. xii.}*blood of sprinkling*, (meaning the sacrificial²⁴ blood of Christ) *which speaketh better things than that of Abel*; i. e. the blood which *Abel* sprinkled in sacrifice, could not speak that peace to the conscience, which the blood of Christ does, *that* being but a figure and shadow of this real atonement.

2. Though Sacrifices in general had not been divinely instituted to prefigure the death of Christ, yet as this is the antitype of the Passover, it must be considered as a Sacrifice. For that the Passover was a Sacrifice is evident, and has been proved in the Second Discourse: It is so called expressly by God himself, *It is the SACRIFICE* ^{Ex. xii. 27.}*of the Lord's Passover*. The blood of the lamb was sprinkled upon the door-posts in the first celebration, and by the priests afterwards, which was undoubtedly a sacrifi-

¹ Illud enim sacrificium successit omnibus Sacrificiis Veteris Testamenti, quæ immolabantur in umbrâ futuri. *August. de Civitate Dei. lib. 17. c. 20. p. 484.* For that Sacrifice came in the place of the Sacrifices of the Old Testament, all which were slain with respect to This.

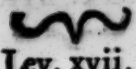
Τὸτο [τὸ ἄμνα] ἀπέλκεν ἁμαρτίας ἐν τοῖς τύποις· Ἐἰ δὲ ἐν τοῖς τύποις τοσαύτην ἔχεν, εἰ τὴν σκιάν ἔτως ὁ Θάνατος ἔφριξεν, τὴν ἀλήθειαν αὐτὴν, εἰπέ μοι, πῶς ἔκ ἐφοβήθη.

Chrysost. Tom. 8. p. 293.

This blood washed away sins even in the types, and if it had such efficacy in the types, if death did so much dread the shadow, tell me, shall it not much more be afraid of the substance?

cial

40 The Christian Passover consider'd.

SER. III.  cial rite, for we know, that *the blood was given to be an Atonement for the soul*; and
 Lev. xvii. 11. that the death of Christ corresponds hereto, the Apostle directly affirms in the text, *Christ our Passover is sacrificed for us*^r.

3. In farther proof of this point, let us
 Heb. x. 10. weigh the following texts; *We are sanctified through the OFFERING of the body of Jesus Christ.* — *Who gave himself for us an OFFERING and a SACRIFICE to God.* — *Having appeared once in the end of the world, to put away sin by the SACRIFICE of himself.*
 Eph. v. 2. — *And after he had OFFERED one SACRIFICE for sins, for ever sat down at the right hand of God.* I know not any one fact, or doctrine in the whole Bible, that is delivered in more plain and express terms than this is; to escape through them, by calling them high figurative expressions, is trifling with that Spirit which inspired the writers

^r Postquam Typicum Pascha fuerat impletum, & agni carnes cum Apostolis comederat, assumit panem, qui confortat cor hominis, & ad verum Paschæ transgreditur sacramentum.

Hieron. Tom. 9. p. 62.

After that the Typical Passover was finished, and Christ had eat the flesh of the lamb with his Disciples, he takes bread, which strengthens man's heart, and proceeds to the TRUE Sacrament of the Passover.

Ἐν ᾗ [νυκτὶ] καὶ τυπικῶς πάχα τὸ τέλος ἐπέθεκεν, καὶ τὸ τύπος τὸ ἀρχέτυπον ἔδειξεν.

Theod. p. 175.

In that night Christ gave an accomplishment to the Typical Passover, and shewed the Architype of that Type.

The Christian Passover consider'd. 41

of them^f: But to prevent such an attempt SER. III.
if possible, let us, in the

4th place, Consider the nature of an expiatory Sacrifice, and examine, upon the testimony of the Apostles, whether Christ's death answered to it or not. 1. An expiatory Sacrifice is in its nature a solemn substitute, where the thing sacrificed bears the punishment due to the sacrificer^t. Now it was prophesied of Christ, that, *He should be wounded for our transgressions, bruised for our iniquities; that the chastisement of our peace should be upon him, and we healed thro' his stripes.* Accordingly we are taught, that in due time Christ died for the ungodly; — *The just for the unjust; — While we were sinners Christ died for us; — He died for all; — He laid down his life for us; — He suffered for us.* But, 2. As the substitute

^f Διὰ τῆς ἑξω τῆς πόλεως, ἑξω τῶν τειχῶν προσφέρεται ἡ θυσία, ἵνα μαθήσῃ, ὅτι καθολικὴ ἐστὶν ἡ θυσία, ἵνα μαθήσῃ, ὅτι ὑπὲρ γῆς ἀπαύσης ἐστὶν ἡ προσφορά, καὶ ὅτι καινὸς τῆς φύσεως ἡμῶν ἀπαύσης ἐστὶν ὁ καθαρισμός.

Chrysost. de Passione Christi.

For this reason the Sacrifice was offered without the city, and without the walls, to teach us, that the Sacrifice was universal, that it was an Offering for the whole earth, and an expiation for human nature in general.

^t The Heathens had the same notion, for Herodotus in his Euterpe tells us, that the Egyptians had a custom of laying an execration on the heads of their Sacrifices, in this manner, "That if any evil was impendent on the Sacrificers, or on whole Egypt, it might be converted on this head." And the general custom of expiating a city among the Gentiles, was, by devoting one person for the rest, and throwing his ashes into the sea, to cry out, γένε περίφημα, γένε κάταρμα. Be thou a lustration for us.

G

cannot

SER. III.

cannot avail, unless the person to whom the debt or forfeiture is due, will accept of this vicarious payment^u; God's appointment was necessary in a Sacrifice^w; [which is a farther argument for their Divine original] and we find it was so in fact under the *Levitical* law. It was foretold of Christ
 If. liii. 10. by the Prophets, that *God should make his soul an Offering for sin.* Agreeable to which
 Joh. iii. 16. we learn, that *God gave his only begotten Son, that they who believe should not perish;*
 Rom. viii. — *God spared not his own Son, but delivered*
 32. *him for us all; — God sent his Son to be the*
 1 Joh. iv. 10 *propitiation for our sins.* But 3. That the concurrence of the debtor might not be wanting, these Sacrifices were required to be voluntary, and are therefore called Gifts and Offerings^x. Here mankind was the debtor; and we are informed, that Christ the Son of Man, and great Representative

^u Hence the Heathens were very careful that the Victims were perfect; and the Priests prayed that the Sacrifice might be acceptable: Hence the Porcus eximius, Bos egregius, Ovis lecta. And Plautus introduces a complaining votary,

Sex immolavi agnos, nec potui tamen
 Propitiam venerem facere uti esse mihi
 Quoniam litare nequeo. Pænulus Act. 2.

^w The Gentiles had appropriate Sacrifices and Victims for their respective Deities; and sheep were reckoned the hostiæ maximæ, not for their bigness, but their acceptableness to their Gods.

Notatum ex alienâ hostiâ Deos non placari.

Plinius, Nat. Hist.

^x — Tu munera supplex tende.

Virg.

Impius ne audeto placare donis iram Deorum. Cicer.

of

The Christian Passover consider'd. 43

of our nature, gave himself for our sins, according to the will of God; — offered himself without spot to God; — and gave himself a ransom for all ¹. 4. The mediation of one comparatively innocent was also required to intercede and render the Sacrifice accepted; the Priests ² therefore were to make the Atonement; but that Atonement was limited and partial, because the law

SER. III.

Gal. i. 4.

Heb. ix. 14

¹ Tim. ii. 6

¹ Our Saviour did not only offer willingly, but was also himself the willing Victim, which was a considerable article in the Gentile religion; thus the Sacrifices were led with a loose rope, lest by being dragg'd they should seem to discover an unwillingness: A farther trial was made by drawing a knife from its forehead to the tail, at which if the victim struggled, it was rejected: Nay, a bare non-resistance was not sufficient, it was, as it were, to give its consent, by a nod, *in wieu*, annuere, and to this end, they poured water into its ear, and sometimes barley: And if by any chance the beast escaped the stroke, leaped up after it, bellowed, did not fall prone upon the ground, after the fall kicked, and stamped, was restless as though it expired with pain and difficulty, did not bleed freely, and was a long time in dying, it was thought unacceptable to the Gods.

Potter Gr. Antiq. b. 2. ch. 4.

² It was required that whosoever was admitted to the office of Priesthood, should be sound and perfect in all his members; nor ought they to be perfect in body only, but upright in mind, nothing ought to approach the Gods but what is pure and uncorrupt; therefore the Priests lived temperately and chastly, abstaining even from those pleasures which were allowable to other men. They were so rigid in observing this custom at some of their solemnities, that the Priests and Priestesses were forced to take an oath, that they were duly purified. Ibid. Nay, Plato requires not only a personal but also an hereditary innocence, for speaking of the election of Priests he tells us, that they must not only themselves be free from murder, and other crimes which offend the Gods, but their parents too must have led their lives in the like unblameable manner.

Vid. Plat. de Legib. lib. 6. p. 759. edit. Steven.

G 2

made

SER. III. *made men High-priests who had infirmity,*
 Heb. vii. *and who therefore needed daily to offer Sacri-*
 28, 27. *fice, first for their own sins, and then for*
 Ver. 26. *the people: But to make a full Atonement*
for humankind, such an High-priest became
us, who is holy, blameless, undefiled, separate
from sinners. The same author proceeds
 — viii. 6, *to tell us, that we have such an High-priest,*
 10, 14. *who obtained a more excellent ministry, by*
how much he is the Mediator of a better co-
venant, who by one Offering hath perfected
for ever them that are sanctified. 5. The
debt or forfeiture it self which the substi-
tute was to pay, was its life; and as the
life of all flesh is in the blood, God gave
the blood upon the altar to make an Atone-
 Heb. ix. 22 *ment for the souls of men^a; Therefore with-*
out BLOOD there is no remission. Hence we
 1 John i. 7. *are taught, that the BLOOD of Jesus Christ*
 Rev. i. 5. *cleanseth us from all sin; — that he washed*
 Heb. ix. 12 *us from our sins in his own BLOOD; — that*
not by the blood of goats and of calves, but
by his own BLOOD he entered into the holy
 Eph. i. 7. *place; — that we have redemption by his*
BLOOD; — and in the institution of the
 Mat. xxvi. *Lord's Supper, he calls the wine, His BLOOD*
 28. *of the New Testament which is shed for ma-*

^a The Heathens believed life was for life,

Hanc animam vobis pro meliore damus. Ovid. Fast.
 And that the life was in the blood, wherefore the expression of San-
 guine quærendi reditus, is varied to, anima que litandum.

Æn. 2.

ny. Lastly, The happy effect and consequence of this was the discharge and acquittal of the debtor, namely the justification of the sinner ^b. Thus *He was made* ^{2Cor.v.21} *sin for us, who knew no sin, that we might be made the righteousness of God in him.* SER. III.

Every unprejudiced reader must be satisfied with such plain texts; agreeable to which our church exhorts to partake of the *Lord's Supper*, "in remembrance of the *Sacrifice* of the death of Christ, who *made* thereby his one *Oblation* of himself *once offered*, a full, perfect, and sufficient *Sacrifice, Oblation, and Satisfaction* for the sins of the whole world." But, this point secured, it may be objected, that since the *Lord's Supper* was instituted in remembrance of the Sacrifice of Christ, it cannot be itself a Sacrifice, only a Memorial. This leads me to shew

SECONDLY, That the *Lord's Supper* instituted in memory of Christ's death, was itself a Sacrifice ^c as much as any of the *Jewish* Sacrifices were.

1. It is no argument against it to say it is a Memorial, and therefore no Sacrifice:

^b Tacitus points at this opinion among the Heathens in his 1st book, when he says, Gaudebat cædibus miles, tanquam semet absolveret.

^c Manducare panem, est in Novo Testamento Sacrificium Christianorum. August. de Civitate Dei. lib. 17. c. 5. p. 466. To eat bread is the Christian Sacrifice in the New Testament.

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SER. III. For amongst the *Jews*, we find that the most consecrated part of the Sacrifice is called a *Memorial*; I mean that part of the Meat-offering which was burnt upon the altar, as God's appropriate share; *The priest*
 Lev. ii. 9. *shall take from the Meat-offering a MEMORIAL thereof, and shall burn it upon the altar: It is an Offering made by fire of a sweet savour unto the Lord.* So that the part called the *Memorial* was the very Offering made by fire, for the rest was not burnt. This objection rather helps us; for it proves at least, that the *Lord's Supper* is nevertheless a Sacrifice for being a Memorial ^d.

2. The Passover itself was appointed, amongst other reasons, as a Memorial; and yet it is expressly called, *The Sacrifice*
 Ex. xii. 27. *of the Lord's Passover:* The rite therefore which succeeds in the place of that, and is, like that, appointed for a *Memorial*, is, like that, to be considered as a Sacrifice also ^e.

^d *And thus the primitive Christians believed and taught: Christiani peracti ejusdem Sacrificii Memoriam celebrant sacrosanctâ Oblatione, & Participatione Corporis & Sanguinis Christi. Here we find St. Augustine, tom. 8. p. 330. tells us that the Christians celebrated this Memorial by an OBLATION, as well as by a participation of the body and blood of Christ.*

^e *Gaudentius Brixienfis, in a passage too long to transcribe, Tract. de Exod. 2. p. 806. calls the legal Passover a shadow and figure of the true Lamb, which among Christians is slain in sacrifice in the mystery of bread and wine.*

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3. I contend for its being a Sacrifice as ^{SER. III.} much, and no more than the *Jewish* Sacrifices were, because the death of Christ was the one, only, real Sacrifice, which could be offered but in one instant of time: And yet as the benefits thereby procured was the greatest comfort, and only support to a burthened conscience, it was therefore necessary to be often present to the mind in all ages of the world. For this reason types were instituted to *prefigure* the Sacrifice of Christ before he suffered; and for the same reason a Memorial instituted to commemorate it after he suffered^f: Both of them appointed for the same purpose, to represent the death of Christ: They are equally Memorials, and equally Sacrifices, differing from one another, only as the morning and evening shadow.

4. St. Paul understood the *Lord's Supper* as a Sacrifice, as appears in this epistle from whence the text is taken: He exhorts the *Chap. x.* *Corinthians* who communicated at it, not to eat of the meats sacrificed to idols, for, says he, *You cannot be partakers of the*

^f Hujus Sacrificii Caro & Sanguis ante adventum Christi per victimas similitudinum promittebatur, in passione Christi per ipsam veritatem reddebatur, post ascensum Christi per Sacramentum Memoriae celebratur. *August. tom. 8. p. 348.*

The flesh and blood of this Sacrifice was promised before Christ came, by prefigurative victims; was really and indeed exhibited in his passion; and after his ascension, is celebrated in the Sacrament of Remembrance.

Lord's

SECT. III. *Lord's Table and the Table of Devils.* So that Table signifies the same thing in both places, only appointed for different services; But the table of devils means the altar, and the meat upon it the Sacrifices offered thereon; for he argues, *Are not they which eat of the Sacrifices partakers of the altar? But the things which the Gentiles sacrifice, they sacrifice to devils and not to God:* Whence he concludes, that to partake of their Sacrifices and Altars, was to partake of the table of devils; and as the Table of the Lord is opposed to these, it must be opposed under the notion of an altar, and the cup of blessing, and bread partook of there, under the notion of a Sacrifice &. This passage leads me to shew,

THIRDLY, That the *Lord's Supper* is further a covenanting rite. And this appears because it is a feast upon a Sacrifice, and all such feasts were covenanting rites. For the custom of making covenants by eating and drinking together, was very antient and universal; and so far continues even to

& Nonne solennior erit statio tua, si & ad Aram Dei steteris? accepto corpore Domini & reservato, utrumque saluum est, & participatio Sacrificii, & executio officii. Tertull. de Oratione. "*Will not thy fast be the more solemn if thou shalt stand at God's altar? where thou mayest receive the Lord's Body, and reserve it to be eaten at home; and thus both shall be saved: Thou mayest partake of the Sacrifice, and withal go on in the performance of thy devotions.*" The *Lord's Supper* has been called a Sacrifice, and the *Lord's Table* an Altar, in every age of Christianity.

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this day among ourselves, as that feasting SER. III.
 and entertaining are understood as overtures
 and tokens of friendship. Whence *David*
 complained, and we in like circumstances
 should be apt to do the same, *Yea mine own*
familiar friend whom I trusted, which did Ps. xli. 9:
eat of my bread, hath lift up his heel against
me. Whence

I. Sacrifices, as religious feasts, were in
 testimony of friendship betwixt the Deity
 and the Sacrificer ^h, who had each their
 respective portions. Hence *Homer* intro-
 duces *Chryses* invoking the aid of *Apollo* to
 espouse and vindicate his cause, in this con-
 fidence, that he had offered him bulls and
 goats in sacrificeⁱ. And *St. Paul*, though
 he blames the *Gentiles* for the object of their

^h *St. Augustine* defines a Sacrifice to be, Quod Deo nuncu-
 pamus, reddimus & dedicamus, hoc fine, ut sanctâ societate
 ipsi adhæreamus; That which we devote, dedicate, and render
 unto God, for this end, that we may have an holy society and
 fellowship with him. See *Bede*, B. 2. c. 7. p. 370. Agree-
 able to this the Lord's Supper is often called *Εὐχαριστία*, which
 means, ἡ τὴν τῷ λαῷ, ἀλλὰ τὴν πρὸς Θεὸν συναγωγὴν καὶ κοινωνίαν
 not a calling of the people together, but an union and communion
 with God. Vid. *Suicer*. Thes. ad verbum εὐχαριστία. And the
 account which *Pliny* gives *Trajan* upon the information of *Chri-*
stians, is very express to this purpose; that they met to worship
Christ as God, and engage themselves by oath (seque sacramento
 obstringere) not to steal, plunder, commit adultery, &c. —
 I think there can be no question but that this engagement relates
 to the Eucharist.

Plin. L. 10. ep. 97.

ⁱ Σμυνθεῖν, εἰ ποτέ τοι χάριν ἵπὶ νηὶ ἔρεψα,
 Ἡ εἰ δὴ ποτέ τοι κατὰ πῖονα μηδ' ἔχρησα
 Τάμεν, ἢ δ' ἄγων, τόδε μοι κρήνην ἱέλωρ.

Iliad, 1. v. 38.

H

worship,

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SER. III. worship, yet allows of that article of their
 creed, that Sacrifices were pledges of an al-
 liance between them: *The things which the*
 1 Cor. x. 20 *Gentiles sacrifice, they sacrifice to devils and*
not to God: And I would not that ye should
have fellowship or communion with devils.

2. In the Jewish œconomy they were al-
 ways accounted as such: Thus to pass over
 the covenant God made with *Abraham*,
 where the pledge or outward and visible
 sign was a Sacrifice: — Also the covenant
 betwixt God and his people, where the
 blood of the Burnt-offerings and Peace-offer-
 ings is called the blood of the COVENANT;
 not insisting upon these as particular cases:
 Yet in general, the salt which was used at
 all Sacrifices, for *every Sacrifice is seasoned*
 Mark ix. 49. *with salt*, is called the salt of the COVE-
 NANT. — A plain proof that every Sacri-
 See Mede. B. 2. c. 7. fice was esteemed a covenant.

3. As Sacrifices in general, so the Pass-
 over in particular, was a covenanting rite,
 by which the Lord engaged to be their
 God; a pledge and earnest of which was
 exhibited in the Passover, in the preserva-
 tion of their first-born, and their deli-
 verance from *Ægyptian* bondage: While
 the *Israelites* engaged on their parts to be
 God's people, to observe and obey him;
 and in pledge of their sincerity and uncor-
 ruptness in his service, they offered unlea-
 vened bread. No person was permitted to
 partake

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51

partake of this Sacrifice, and thereby *renew* SER. III.
 their covenant, who had not before entered
 into covenant by the rite of Circumcision.
 Wherefore the *Lord's Supper* succeeding in
 the place of the Passover, and being itself
 a Sacrifice, ought to be looked upon (not
 as the making a new and fresh covenant
 with God) but as repeating and confirm-
 ing one already made, namely that at our
 Baptism^k: And accordingly *the cup* is called Lukexxii.
 by our Saviour, *the new COVENANT in his* 20.
blood. This leads me to consider,

FOURTHLY and lastly, What preparation
 is necessary to make us worthy partakers of
 the *Lord's Supper*^l.

If we are to commemorate our Saviour's
 death under the notion of a Sacrifice, a
 bare cursory calling to mind, that *Christ*
Jesus died in testimony of the truth of his
 doctrine, is not sufficient, for that is not
 the peculiar merit of his death; but we

^k Οὐδὲς ἀβάπτιστος μεταλαμβάνει. No person communicates
 who has not been baptized. Theophylact. in cap. 14 Matth.
 The same is affirmed in the following passage from Justin
 Martyr.

^l Ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία, ἧς ὁδὸν ἄλλω
 μεταχρῆν ἔχον ἔστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ'
 ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λου-
 τρὸν, καὶ οὕτως βιοῦντι ὡς ὁ χριστὸς παρέδωκεν. Apolog. i. p. 96. Edit.
 Thirlb. This food is called by us the Eucharist, of which it is
 not lawful for any one to partake, but to him who believes the
 doctrines we deliver to be true, and has been washed in the ba-
 ther for the remission of sins and a new birth, and conducts his
 life according to the commands of Christ.

H 2

must

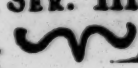
SER. III.

W must remember it as a *Sacrifice*, as dying for us, in our steads. This calls upon us to reflect on the *occasion* for such a Sacrifice, which was, to satisfy for our sins; as also on the fatal deservings of sin, which we here learn is death; This will naturally inspire us with an undissembled love for Christ, and with a just fear and abhorrence of sin.

— It calls upon us farther to reflect on the *value* of the Sacrifice, which rose from the dignity of the person, who, had he been mere man, could not have made an atonement, but must himself have stood in need of one; but, as God, by vouchsafing to assume human nature, he who only could, preserved it from sin, and thereby rendered it an availing Sacrifice: This must excite us to reverence and adore him, *who*

Phil.ii.6,7 *being in the form of God, took upon him the form of a servant, and was made in the likeness of man.* — It calls upon us farther to reflect on the *terms* and *conditions* which make this Sacrifice effectual; Faith in him who made it, and a forsaking of those sins for the future which were the occasion of it; terms and conditions which we engaged for in baptism, and now solemnly acknowledge and repeat again. The *Infidel* cannot receive worthily, for he believes not the Sacrifice, which he pretends to commemorate, wherefore the condition of the Sacrifice requiring faith, excludes him from

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the benefits of it ^m. The *habitual unre-* SER. III.
penitent sinner cannot receive worthily, for 
 he commemorates a Sacrifice which bears
 no relation to him *as such*; he brings not
 with him that condition which entitles
 him to the merit and satisfaction of it; the
 bread and wine, those pledges of Christ's
 love to returning sinners, are equally
 pledges of God's unsatisfied justice towards
 the impenitent and obdurate, and who
 may therefore be said *to eat and drink* 1 Cor. xi.
*their own damnation*ⁿ. Hence we are en- ²⁹
 joined by St. Paul, to *examine* or make proof
 of ourselves, *before we eat of that bread, and* Ver. 28.
drink of that cup. And sure it is highly

^m Μηδέτι αἵμασι τράγων καὶ προβάτων ——— καθαρικομένους
 ἀλλὰ πίσι διὰ τῆ αἵματι τοῦ χριστοῦ, καὶ τῆ θανάτου αὐτοῦ, ὅς διὰ
 τούτο ἀπέθανεν. Men are not expiated by the blood of goats and
 of sheep, but by faith through the blood of Christ, and his death,
 who died for this purpose. Justin Martyr, Dial. p. 160, Edit.
 Thirlb. And St. Augustine speaking of this Sacrament, in-
 vites to partake of it, Accedat, credat, incorporetur, vivifi-
 cetur. Let him approach, BELIEVE, be one with Christ, and
 live for ever. Epist. 59. ad Paulinum.

ⁿ Οὐ γὰρ ἐν εἰς τούτο πρόσθετος, εἰς κοινωνία, καὶ μυριάκις
 αἰψώμεθα τῷ αἵματι σώματι τοῦ κυρίου, ἀλλὰ καταδίκη, καὶ κόλα-
 σις, καὶ τιμωρίας προσθήκη. Μηδὲς τοίνυν αἰματωλὸς προσίτω
 μᾶλλον ἢ εἰ λέγω, μηδὲς αἰματωλὸς, ἐπὶ πρότερον ἑμαυτὸν
 ἀπείργω τῆς θείας τραπέζης, ἀλλὰ μηδὲς μένων αἰματωλὸς προσίτω.
 Speaking of sinners who received, This is not a coming to the
 Lord's Table, and a communion, though we should a thousand
 times handle the sacred body, but condemnation and addition of
 punishment; Therefore let no sinner approach: I would not say
 NO sinner, for then must I banish my former self from that holy
 Table, but rather, let no one approach who continues a sinner.

Chrysost. Tom. 5. p. 159.

reasonable

SER. III. reasonable from the nature of the thing, that we should examine and see whether we are within reach of that merciful dispensation; that we *so* DISCERN *the Lord's Body*, as to know whether it was given for us or not; whether by faith and repentance we are entitled to the benefits of his sufferings, or by infidelity and impenitence are to be ranked among his murderers. If none in their uncleanness were admitted to the Passover, (and legal uncleanness was prohibited, in testimony of that purity with which we should approach God) certainly the *Christian Passover*, which is the substance of those shadows, requires a real purity of mind and manners; especially if newness of life, and uncorruptness of morals, were pledged under the symbols of new and unleavened bread, we ought, as the Apostle advises, *to keep the feast, neither with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*°. And if the incontinent was to be rejected, when they met together to eat the Lord's Supper, by the public censures and discipline of the


° Παρ' ἡμῶν ἄζυμα καθαρότης βίης, καὶ ζωὴ κακίας ἀπάσης ἀπηλλαγμένη.

Chrysoſt. Tom. 5. p. 619.

The unleavened bread with us, is purity of life, and a conversation free from all wickedness.

To the same purpose Justin Martyr, Dial. p. 164. Edit. Thirlb. Τὸ γὰρ ἐστὶ τὸ σύμβολον τῶν ἄζυμων, ἵνα μὴ τὰ παλαιὰ τῆς κακίας ζύμης ἔργα πράττης.

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church, how much more ought every one SER. III.
in private to *judge himself* before he ventures 
to that table, *that he be not judged of the* 1 Cor. xi.
Lord, and purge out the old leaven from
his heart, that he may be a new lump, unleavened and uncorrupt, an offering worthy Heaven. I speak not to intimidate and discourage, for it is not every defect in faith or practice that disqualifies and incapacitates us from receiving the Sacrament, for then would it be a feast without a guest. But when we so far err in *faith*, as to deny the expediency of Christ's death, and the merit of its atonement, we then deny it to be a Sacrifice, and subvert the whole Christian œconomy; we are then unworthy partakers of the body and blood of Christ: — And if we so far err in *practice*, as to hug a favourite sin, to which we are inclined by complexion, interest, or conversation, so as not to endeavour against it, persuade ourselves that God will indulge us in it, and as it were compound with us for it, then we commemorate the blood of Christ, not as shed in Sacrifice for us, but as sealing our own condemnation P. For

P Qui accipit mysterium unitatis, & non servat vinculum pacis, non mysterium accipit pro se, sed testimonium contra se.
August. in Sermone de Sacram.

Who receives the Sacrament of unity, and keeps not the bond of peace, receives not a Sacrament to his comfort, but a testimony against himself.

in

SER. III. in commemorating the death of Christ as paying our forfeiture, we commemorate a most remarkable instance of God's severity against sin. Woe! therefore to us if we are found under the burthen of it! and we know we are so, as long as we continue impenitent, and in a determined habit of sin. We can plead no excuse of Ignorance, for in this *shewing forth the Lord's death*, we make ourselves witnesses of his exact unremitting justice, and know that *there remaineth no more Sacrifice for sin*: We more solemnly affront the tribunal of God, and sign the sentence against our own souls. And if the unworthy partakers of the Passover were afflicted with diseases, as we have reason to believe from *Hezekiah's* history; nay, if death was inflicted on such as presumed to partake in their uncleanness, have we not just grounds to fear corresponding punishments in the antitype? Nay, are we not expressly informed that *for this cause many were weak and sickly among the Corinthians, and many slept*? If then the danger be so great, some may urge, is it not more prudent to avoid God's table? — A good man would blush to say this; for he esteems it his greatest honour, privilege, and happiness, that he can be thus admitted to feast with God. And where would the sinner fly? — from danger? — impossible! — The man who had opportunity,

1 Cor. xi.
26.

Heb. x. 26.

1 Cor. xi.
30.

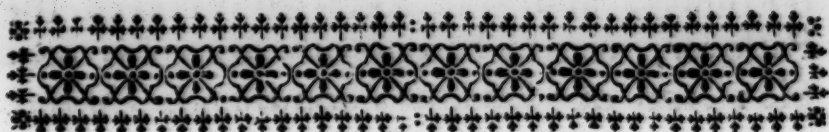
The Christian Passover consider'd. 57

portunity, and yet neglected to keep the SER. III.
Passover, was to be cut off from his people: And our Saviour's command, *Do this*, is absolute and unconditional ⁹. A state of sin is inconsistent with Christianity: If we will continue sinners, and forbear communicating, lest it should prove a curb and restraint to vice, farewell the means of grace! Farewel the hopes of glory! "But
" if with a true penitent heart, and lively
" faith, we receive that holy Sacrament,
" then we spiritually eat the flesh of Christ
" and drink his blood, then we dwell in
" Christ, and Christ in us, we are one
" with Christ, and Christ with us." But the benefits of worthy receiving will be considered more at large in the next Discourse, and the loss of those benefits will plainly discover the folly and danger of neglecting this Divine appointment.

⁹ Quotidiè accedendum esse; quotidiè enim meminisse oportere mortis Christi, & homines quotidiè peccare.

Ambros. Lib. 5. de Sacram. c. 4.

We ought daily to approach (the altar): For it is our duty daily to remember the death of Christ, and because we daily fall into sin.



S E R M O N IV.

The Advantage of worthy receiving.



J O H N vi. 51.

I am the living bread, which came down from heaven: If any man eat of this bread he shall live for ever: And the bread that I will give, is my flesh, which I will give for the life of the world.

SER. IV. *W*HEN our Saviour first delivered the discourse of which the text is a part, the simplicity of his hearers made them mistake his meaning: They grossly understood him according to the letter, wondering, *How can this man give us his flesh to eat?* and shocked at the savageness of the thought, many of them went back, and walked no more with him.

John vi. 52

Ver. 66.

The

The Advantage of worthy receiving. 59

The church of *Rome* has been as gross in SER. IV. her interpretation of these words, though less delicate and humane in her practice: They believe, that Christ here designed, that his disciples should eat his real flesh; they believe, that the bread and wine in the Sacrament of the *Lord's Supper* is changed into the very natural body and blood of Christ; they believe, that his natural body and blood, though distributed weekly in above ten thousand places at once through the space of seventeen hundred years, continues nevertheless entire and undisplaced in heaven; and when *in spite of reason and their senses* they have believed thus much, *in spite of nature and humanity* they eat and drink what they pretend verily to believe the real flesh and blood of Christ. — What pains some men take to prove themselves monsters! — The church of *England* needs no apology for *going back, and walking no longer* with men of so absurd and savage a faith.

But an Advocate for the first hearers may say, the words in the context are so very express as to be incapable of any other meaning; and therefore it was right to reject the authority of a man, who taught so contrary to nature. The *Romanists* on the same grounds may plead, his Divine authority being admitted, it is their duty to comply with so positive a command. Let us pro-

SER. IV. *duce the words, and then examine their pleas.*

Christ's miracle in feeding the five thousand had given great satisfaction, and drew the multitude after him, who discovered good inclinations to become his disciples, in hopes of living thus upon free-cost. Our Saviour knew the motive, and reproves them for it; exhorting them not to take
 Joh. vi. 27. *such pains after that meat that perishes, but for that which endureth to everlasting life.*
 That pleased them still better, and made them
 Ver. 34. *eagerly desire, that he would give them that bread evermore:* But how surprized were
 — 35, 48. *they to hear him say, I am that bread of*
 — 57. *life; and again, He that eateth ME, shall live by me; and more fully still, The bread*
 — 51. *that I will give is MY FLESH; and again,*
 — 54. *Whoso eateth MY FLESH, and drinketh MY BLOOD hath eternal life.* Words cannot be made to speak plainer; where then was the fault in being shocked at so strange a discourse, and leaving the author of a religion who insisted upon so unnatural an action?

It is no wonder that those who followed him only to eat and drink were disgusted at what he proposed; as their religion lay in their appetites, their faith was too squeamish to digest a saying, at which their stomachs turned. But certainly those who had seen his miracles, had been convinced that

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that *he was of a truth that Prophet that* SER. IV.
should come into the world, and upon that Joh. vi. 14.
conviction, were going to take him by force, Ver. 15.
and make him a king, should have prevailed
upon themselves to suspend their judgment,
and wait for the event, to see how he would
explain and fulfil his words: it had been
time enough to have left him, when they
had seen in fact, that his very flesh and
blood was given to his disciples, and re-
quired to be devoured by them; they had
not patience enough to wait for the meaning;
the event would have given the interpretation:
The Church of *Rome* does well in appeal-
ing to that for it.

They find that our Saviour had said, the
bread of life was *himself*; that it was *his* — 48, 51.
flesh; that it was that flesh *which he would*
give for the life of the world: They find
afterwards *in fact*, that he did give his flesh
upon the cross, *that all who died in Adam,* 1 Cor. xv.
might be made alive in Christ; that the 22.
night before he suffered, he gave bread to
his disciples, saying, *Take eat, this is my* — xi. 24.
body which is broken for you: also he took the Mat. xxvi.
cup, and gave it to them, saying, Drink ye all 26.
of it, for this is my blood of the New Testa- Mark xiv.
ment, which is shed for you, and for many 22.
for the remission of sins. Luke xxii. Here they see our 19.
Saviour distributing his body and his blood
among his disciples, affirming that he had
broken the one, and shed the other for
them

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SER. IV. them and for many; agreeable to his declaration in the text, that he *would give his flesh for the life of the world*: And commanded them, to eat the one, and drink the other, agreeable to his declaration soon after the text, that *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*. Hence they learn, that by the living bread from heaven, Christ meant his flesh: And that he has instituted an ordinance, in which he has given his flesh to be eaten. Where then is the error in believing that they eat the flesh of Christ and drink his blood in the Lord's Supper?

Ver. 53.

Their error consists in believing, that they eat the very substance of his natural flesh, and drink the very substance of his natural blood; whereas it is their and our duty, to eat the one and drink the other in the *manner* which Christ ordained, and that was, under the symbols of bread and wine. And when we partake of these in obedience to Christ, they become to us *sacramentally*, that is, by a visible representation, and an invisible efficacy^r his body and his blood. They may reply, Does not our

^r Aliud est Sacramentum, aliud, virtus Sacramenti. *Aug. in Johan.* Etsi necesse est illud [Sacramentum] visibiliter celebrari, oportet tamen invisibiliter intelligi. *Aug. in Ps. 98.*

The Sacrament is one thing, the efficacy of the Sacrament another. Though it be necessary that the Sacrament be celebrated visibly, yet must it be apprehended to have an invisible efficacy.

Saviour

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Saviour say expressly of the bread, **THIS is** SER. IV.
my body; and of the wine, **THIS is** *my blood*?
 Yes; but still it is **BREAD**, and still it is
WINE that he calls so: That these are to
 us in the *effects* the body and blood of Christ,
 we verily believe, namely that they are the
 remission of sin, and the life of the world;
This I say we verily believe: But at the
 same time we *certainly know*, that they con-
 tinue in their *substance* bread and wine still^f.
 Thus this passage receives a plain solution;
 we need not turn back from Christ lest we
 should become Canibals and man-eaters,
 neither if we embrace him should we pro-
 fane his institution so far, as to believe, and
 insist upon it, that we are so.

But some of our own Church tell us, the
 words have nothing to do with the Lord's
 Supper, and that quite another thing was
 intended. It is strange methinks that such
 uncommon, yet exact expressions, should
 have no relation to a very uncommon fact
 which so exactly answers them.

1. By the bread of life, say they, our
 Saviour means the Christian doctrine, and
 argue thus; the final favour of God is called
 life; the habit of virtue which leads to it,
See Dr.
Clark's
17 Sermon.
p. 256.

^f Βρῶσις μὲν ὁ ἄρτος, ἡ δὲ δύναμις ἐν αὐτῷ εἰς ζωογόνησιν.
Epiphan. Anacephal. p. 154. — Οὐ τὴν φύσιν μεταβαλὼν,
 ἀλλὰ τῇ φύσει τὴν χάριν προσθετικῶς. *Theodorit. Dial.* p. 18.

*The food indeed is bread, but the virtue of the food is to give
 life. — Not changing nature, but adding grace to nature.*

health;

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SER. IV. health; the contrary habit, death; a change from this to the other, a resurrection from the dead; precepts and doctrines which promote a habit of virtue, nourishment, meat, bread, milk, and the like; inclination towards it, hunger and thirst: From this harmony of expression all through the scriptures, we must be reasonably led to understand the bread of life in this passage, as that heavenly food of our souls, the word of God, and precepts of Christianity. Thus far is justly observed, and had our Saviour said no more in this place, than, *I am the bread of life*, and not explained what he meant by it, I should have been satisfied with this account, and readily understood him of the truths of the Gospel. But when he so carefully and particularly interprets himself, and as if he guarded against mistakes, plainly unfolds his meaning in this manner^t, *The bread which I will give is my flesh*, and this described as that which he would give for the life of the world; and af-

^t Ut autem manifestius diceretur quoniam esset ille panis per quem miseræ mortis vincuntur exitia, ipse Dominus — dicit, — EGO sum panis vitæ — Quare — salutaris cibi gratiam quærite, & immortale poculum bibite.

Jul. Firmicus. Tom. 4. p. 114.

That it might more plainly be described what was that bread by which the destruction of death was avoided, our Lord himself — says — I AM that bread of life. — Wherefore — seek the benefit of that salutary food, and drink of the cup of immortality.

terwards

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SER. IV.

terwards did actually give his flesh for that purpose; and just before he gave it, instituted a rite, in which he commanded his disciples to eat his body and drink his blood, under the symbols of bread and wine. I cannot but interpret this passage of the Lord's Supper, unless some *absurdity* be shewed to follow, or some *sufficient authority* be produced against it. Both indeed are pretended: To reduce this opinion to an absurdity, they object,

2. That, the Lord's Supper was not yet instituted, and therefore could not be refer'd to. But he who was *Omega* as well as *Alpha*, the end as well as the beginning, whose Omniscience *foreknew* with the same certainty as he could *remember*, might as easily refer to things future as past, and this he *did* in several instances. Thus, before the time when these words were spoke, he refers to his burial; and soon after to his resurrection: In such cases indeed it was not likely that his disciples, who had not then the gift of prophecy, should understand him; as when he says, *The Son of Man shall be delivered unto the Gentiles, and they shall scourge him, and put him to death, and the third day he shall rise again. They understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.* But sure none will venture to say, Christ could not here refer to
K his

Luke xviii

31, — 34.

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SER. IV. *his resurrection, because he was not then*
 W *risen: The passage was for that reason ob-*
scure, because it referred to a future event.
And what better reason can we give for the
obscurity of the text to those who first
heard it? Nay, do we not find our Saviour
in this very place referring to another fu-
ture fact, his ascension? What and if ye
 Luke xviii *shall see the Son of Man ascend up whither*
 62. *he was before? Where then is the absur-*
dity of supposing, that he refers to a future
fact in the text? Nay, the words manifestly
shew that he did so; The bread that I
WILL give is my flesh, which I WILL give
for the life of the world. The shock which
these dark expressions gave when first ut-
tered, proved mighty confirmations and
supports to his disciples when the events
 Joh. xii. 16 *had explained them: These things understood*
not his disciples at the first, but when Jesus
was glorified, then remembered they that these
things were written of him. However, if
no absurdity follow, they at least take it for
granted, that there is sufficient authority to
overthrow this interpretation, and establish
the other. For they object,

3. That our Saviour himself rejects it,
 and expressly gives that which they contend
 for. When his disciples murmured at what
 he had said, that the eating of his flesh
 should give immortality, to soften the hard-
 ness of that saying in some measure, he
 adds,

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adds, *It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak* ^{SER. IV.}
unto you, they are spirit, and they are life. ^{Joh. vi. 63.}

As if he had said, You must understand me in a spiritual sense, not of material flesh, for that profiteth nothing; by the flesh which giveth life I meant my doctrine, for my words *they are spirit, and they are life.* But our Saviour is here explaining the efficacy of eating his flesh, and how far it availed towards giving immortality; he tells them, it serves to that end, just as ordinary food serves to give animal life; for as in that case, if a man's spirit be gone out of him, all the food you can convey into his body will profit nothing, nor give a moment's life; for *it is the Spirit that quickeneth, the flesh profiteth nothing;* so with regard to an happy immortality, it is necessary, that a man should have something analogous to the spirit, before eating the flesh of Christ would avail him any thing; and that which was to correspond to the spirit, was a faith in his doctrines, and a conformity to his precepts, *the words that I speak unto you They are spirit, and They are life.* Where he makes the same distinction betwixt his flesh and his words, as betwixt food and spirit; and plainly tells us, my words perform not the office of meat, but the quickening office of the Spirit, and are therefore to be distinguished from that flesh

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SER. IV. *I spoke of, as the spirit of a man is to be distinguished from his food and nourishment. The flesh I mentioned, unless my words are in you, will avail no more towards immortal life, than other flesh without the spirit will avail towards animal life; but my words shall be in the place of a quickening spirit, and make my flesh and blood the means and instruments of immortality, as common food is the means of life, where the spirit remains to make use of the benefit^u.*

Having

^u *Quis est panis de Regno Dei, nisi qui dicit, ego sum panis vivus, qui de cœlo descendit; nolite parare fauces, sed Cor. Modicum accipimus, & in corde saginamur: Non ergo quod videcur, sed quod creditur pascit. August. Tom. 5. Serm. 33. Not that which is seen, but that which is believed, gives the nourishment. Tunc vita erit unicuique corpus & sanguis Christi, si quod in Sacramento visibiliter sumitur, spiritaliter manducatur, spiritaliter bibitur. Audivimus enim ipsum Dominum dicentem, spiritus est, qui vivificat. Ibid. de Verbis Apostol. p 640, 641. Then will the body and blood of Christ be life to every one, if what in the Sacrament is visibly received, be spiritually eaten and spiritually drank, for we have heard the Lord himself telling us, It is the Spirit that quickeneth.*

As I have hitherto claimed the suffrages of the primitive Christians, in support of those points I have laid down; I might deceive the Reader did I not acquaint him, that the Fathers generally interpret this passage another way; meaning by the Spirit, the Holy Ghost descending upon the elements, and thereby communicating such virtue to them, as to make them the principles of immortality. Πνεῦμα ὡς καὶ τὴν σάρκα πεπληρωμένη τῆς ζωῆς πνευματικῆς ἐνεργίας. What he here calls the Spirit, is the flesh replenished with the energy of the life-giving Spirit. Ammonius in Catena in Johan. 6. 63. But I must observe, that though we differ a little in this interpretation, yet we agree in doctrine; 1. That John vi. is to be understood of the Eucharist.

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Having ascertained the meaning of this SER. IV. passage, and answered the objections urged against it, I proceed to confirm it, by shewing how it consents with scripture, and the whole œconomy of grace.

Under the *first* covenant perfect obedience was required on man's part, and the reward was to be immortal happiness, through the *instrumentality* of the sacramental tree of life. When man disobeyed he was precluded from this Sacrament, wherefore *Death* is said to have *entered the world by sin*: Under the *second* covenant, a redeemer was promised, who *had a body prepared him*, Heb. x. 5. that *in it he might bear our sins, and taste death for every man, thereby abolishing death, and bringing life and immortality to light through the gospel*: 1 Pet. ii. 24 But as in the first covenant perfect obedience was the condition on man's part, so *faith and repentance* are his conditions in the second; and as perfect obedience under the first, would have given a blessed immortality, by means of the *sacramental tree of life*, so faith and repentance under the second, will also give us a blessed immortality, by means of the *sacramental body of Christ*. Heb. ii. 9-10 2 Tim. i. 10 This was the *flesh*

rist. 2. That the elements are the pledges and means of immortality. 3. That they are made so, not by their own nature, but by the power of God; this they gather from the context, which I do not, but admit as self evident. 4. That they are so only to the duly qualified; this I gather from the context, which they do not, but admit upon some other grounds.

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SER. IV. *given for the life of the world. Whoso eateth my flesh, saith this Redeemer, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* But by what magic can the body of Christ, which appeared but a very short period upon earth, be sufficient to serve the whole world through all ages down from *Adam* to the dissolution of all things? How could those receive him who lived before he had a body to give? Or how can we, when his body continues undiminished, and out of our reach in heaven? — Before his appearance in the flesh, Sacrifices were appointed, of which the Sacrificers were to partake, with regard
 Rev.xiii.8 to which, our Saviour was *the lamb slain from the foundation of the world*: And which whoever neglected, or profaned, *that soul was to bear his sin, that soul was to be cut off.* When Christ appeared in the flesh, and made the Sacrifice and Oblation to cease, he instituted other symbols of his flesh given for the life of the world: The bread he calls his body given for us, and commands us to eat it in remembrance of him; the wine he calls his blood of the New Testament shed for the remission of sins, and commands us to drink it in remembrance of him: Hence by St. Paul the
 1 Cor.x.16 *cup is called the communion or participation of the blood of Christ; and the bread the communion or participation of the body of Christ.*

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Christ ^w. So that we see the main lines SER. IV.
run quite through the *Paradisaical, Patri-*
archal, Jewish, and Christian Religion;
which can't be said so much to relate to
one another, as to be the *same*, circum-
stances only altered. Man's duty in each
is submission to God; his reward immor-
tality; a visible sign is instituted to be the
seal of the conveyance.

That I may wholly clear this Doctrine,
and leave it distinct in your minds, I shall
propose two Questions, the Answers to
which will point out the proper notion of
this Sacrament.

If the flesh of Christ was given for the
life of the world, and partaking of that
flesh be the instituted means of communi-
cating such life, it may be asked;

1. Is partaking of the body and blood of
Christ so *necessary to salvation*, as that we
cannot be saved without it?

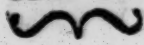
2. Is this partaking so *effectual to salva-*
tion, as certainly to convey it?

The author of this salvation, and insti-
tutor of this Sacrament can best resolve these

^w Κοινωνία κέκληται ἡ τῶν θείων μυστηρίων μετάληψις, διὰ τὸ τὴν
πρὸς χριστὸν ἡμῶν χαρίζεσθαι ἑνώσιν, καὶ κοινωνίαν ἡμῶς τῆς αὐτοῦ ποιῆν
βασιλείας. *Isidorus, Epist. 228. The receiving the Holy My-*
steries is called a communion, because it unites us to Christ, and
makes us partakers of his kingdom. The same doctrine appears
evidently in Ignatius's genuine Epistles, who was the disciple of
St. John himself, Μία γὰρ σὰρξ τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ, καὶ ἐν
ποτήριον εἰς ἑνώσιν τῷ αἵματι αὐτοῦ. Epist. ad Philadelphicos.

questions :

SER. IV. questions : To his decisions we appeal.



I. In the first point he says, *Except ye eat*
 Joh. vi. 53. *the flesh of the Son of Man and drink his*
blood, ye have no life in you. The answer
 you see is peremptory. But some may
 question, Are good works nothing with
 God? Can they be punished by a just
 Judge? — I will not now stay to enquire,
 whether man is able to perform works *ab-*
solutely good; and if he cannot, what punish-
 ment must *naturally* follow, and attend his
imperfections: (Though we should do well
 to consider these points by our selves:) I
 will admit that works absolutely good, as
 such, cannot be punished; but a resurrec-
 tion from the dead to a blessed immorta-
 lity, is the pure gift and favour of God,
 which no one can have any right to, but
 may be dispensed upon what conditions the
 donor pleases. If it be urged, that faith
 and repentance are the conditions declared
 in the new covenant, and therefore are suf-
 ficient of themselves, and have a claim to
 immortality: — So was obedience the con-
 dition of the old covenant, but yet had no
 claim to immortality, without putting forth
 the hand to eat of the tree of life; in each
 there is a Sacrament as the pledge and seal
 of the conveyance: And in this passage our
 Saviour exhorts his disciples, to *labour after*
 Ver. 27. *that meat which endureth to everlasting life,*
which the Son of Man should give, for this
 reason,

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reason, FOR *him bath the Father sealed.* It SER. IV.
may be farther asked, If I perform the
conditions of the covenant, will God be so
rigorous as to take advantage because it is
not sealed? I answer, If you do not be-
lieve what our Saviour says of the Sacra-
ment, you can claim nothing, for want of
faith in his words: If you do believe him,
I hope you can give some better reason for
neglecting so positive a command, than to
try an experiment whether he will save
you without it or not. And I must ob-
serve, that I believe it difficult to bring in-
stances in the first ages of Christianity,
when our religion was better understood,
of persons whose faith and repentance had
admitted to baptism, and continued in the
church, who lived in a constant habitual
neglect of this Sacrament*. What excuse
a contrary example, and great scrupulouf-
ness, may make for those who on *such ac-
counts only* now stay away, I will not pre-
tend to determine: But I much question if
any one, who has really a lively faith in
Christ, and a hearty abhorrence and sorrow
for his sins, that even now, at this time of
day, habitually absents himself from this

* Synodo Sardicensi, item Trullanâ, & Antiochenâ statu-
tum fuit, ut, si quis ne tertiâ quidem quaque die Dominicâ
Eucharistiam fumeret is ab Ecclesiâ separaretur.

Zonaras ad Can. 9. Apost.

SER. IV.

feast; in general, it is our carelessness in points of faith, and irresoluteness to part with our sins that makes any abstain: Such are not within the covenant, and have no pretence to the blessed immortality here spoken of. However I must farther observe, that the Sacraments peculiar to each covenant, were not only as seals and confirmations, but conducive to the blessings engaged: The tree of life was to have given immortality, and the body and blood of Christ to work towards it, as common food does towards animal life: For so our Saviour asserts in the sixty-third verse of this chapter; where we find that faith and repentance (for they are *the words of eternal life*) are the spirit of the Christian religion, but then the body and blood of Christ are as food and nourishment, the necessary means and instruments of that life. This will serve to answer the second Question, namely,

2. Is this partaking so *effectual to salvation* as certainly to convey it? Here too our

† *Iste panis vivus qui de cœlo descendit vitæ æternæ substantiam subministrat, & quicumque hunc panem manducaverit, vivet in æternum. Ambros. Tom. 4. p. 312. Qui accipit [hunc panem] non moritur peccatoris morte: Quia panis hic remissio peccatorum est. Ibid. Tom. 1. p. 525.*

That living bread which came down from heaven supplies eternal life, and whosoever shall eat that bread, shall live for ever. Who receives [this bread] dies not the death of the sinner, for this bread is the remission of sins.

Saviour

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Saviour is very exprefs: *If any man eat of this bread he shall live for ever. He that eateth me shall live by me. Whofo eateth my flesh, and drinketh my blood, hath eternal life.* SER. IV.
Joh.vi.57.
Ver. 54.

If so, some will be apt to say, faith and repentance are unnecessary, for the body and blood of Christ are alone sufficient and effectual to this end. No, their separate and distinct use is particularly taught and exemplified by our Saviour in the verse before-mentioned: For as the flesh, or common food, profiteth nothing towards animal life without a quickening spirit within: So neither will His sacramental flesh profit towards immortal life without a like quickening spirit, and that is faith and repentance, *My words they are spirit, and they are life.* So that this Sacrament profiteth nothing without a previous faith and repentance, but in concurrence with them, it is the pledge and means of immortality^z.

If I thought this argument wanted numbers or authority to support it, I could raise

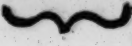
^z Τὸ ἀγιαζόμενον βρῶμα — κατὰ τὴν ἀναλογίαν τῆς πίστεως ἀφελίμεν γίνεσθαι. Orig. in Matth. p. 254.

The consecrated food becomes profitable according to the proportion of faith.

Una est in mysteriis sanctificatio domini & servi, nobilis & ignobilis, quanquam pro accipientium meritis diversum fiat, quod unum est. Hieron. advers. Jovinium. p. 60.

In the Sacrament there is one sanctification for the master and the servant, the noble and ignoble; yet that one thing becomes different in its effects according to the qualifications of the receivers.

76 *The Advantage of worthy receiving.*

SER. IV.  the noble army of martyrs in its defence; the fathers of the first ages, and the leaders in the reformation: This was the doctrine before Christianity was corrupted; this was the doctrine after it was reformed. St. *John's* disciple teaches us, that the Eucharist is the medicine of immortality, the antidote against death: Not that our Church believes, "the external participation of these elements operates like a charm, and conveys spiritual advantages without religious dispositions;" but "it is required of persons who come to the Lord's Supper, to examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, and to have a lively faith in God's mercies through Christ." Faith and repentance, as our Saviour's words imply, without this spiritual sustenance, will languish and expire: So that "the Benefits whereof we are partakers by this Sacrament are the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." And if these can possibly subsist without it, which indeed I question, I will not set bounds to the uncovenanted mercies of God; but it is my duty to say, that such have not the remission of sins, and a blessed immortality sealed over to them, as the worthy receivers of this Sacrament have.

Receiving

The Advantage of worthy receiving. 77

Receiving therefore is at least "generally SER. IV.
"necessary to salvation," and to examine Ibid.
ourselves whether we be in the faith, re-
quisite before we receive. But, it may be
said, "in an habitual virtuous life examina- See Clark's
"tion is needless; and to an habitual sin- Catechism
"ner no examination can be of any use, p. 320.
"till he actually amends." Alas! there
are inadvertences and slips in the very best,
which, if neglected, would get head and
grow fatal; so that a previous examination
is useful even for them: As for sinners,
since actual amendment is required before
they receive, I am sure examination, and a
strict one too, is absolutely necessary for
them, because it must necessarily precede
that amendment, without which they ought
not to come to that Holy Table: In both
cases therefore, *Let a man examine himself,* 1 Cor. xi.
and so let him eat of that bread, and drink 28.
of that cup.

I shall sum up the Doctrines which have
been delivered, in this short conclusion; if
we have faith in the atonement made for
us by Christ, and are sincerely sorry for
our sins, and by frequently calling ourselves
to account, endeavour all that in us lies to
guard against future offences, and with this
preparation, devoutly and thankfully receive
this Holy Sacrament, in remembrance of
Christ, our sins shall certainly be remitted,
and Christ shall raise us up at the last
day

78 *The Advantage of worthy receiving.*

SER. IV. day to a blessed immortality. God grant
 ~~~~~ that we may be so obedient to his word,  
 as to expect salvation on his own terms,  
 and not delude ourselves by vainly relying  
 on any other !

F I N I S.

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### E R R A T A.

- Page 18. line 7. for only to habit, read only to a habit.  
 P. 32. l. 2. for God did admit, read God did not admit.  
 P. 34. in the note, for Flamines artem, read Flamines autem.  
 P. 36. l. 12. for but the, read but with the.  
 P. 39. in the Greek note l. 2. after ἔχον read ἰχθύν,  
 P. 42. in the notes l. 6. for esse, read esset.  
 P. 49. in the notes l. 5. for Bede read Mede.
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